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THE JEWISH ENCYCLOPEDIA

A GUIDE TO ITS CONTENTS
AN AID TO ITS USE

BY

JOSEPH JACOBS, D.Litt.
Revising Editor

FUNK & WAGNALLS COMPANY
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PREFACE

In the following pages I have endeavored, at the request of the Funk & Wagnalls Company, to give such an account of the contents of The Jewish Encyclopedia, published by them, as will indicate the nature of the work in considerable detail, and at the same time facilitate the systematic use of it in any of its very varied sections. For this purpose it has been found necessary to divide the subject-matter of the Encyclopedia in a somewhat different manner from that adopted for editorial purposes in the various departments. Several sections united under the control of one editor have been placed in more logical order in different parts of the following account, while, on the other hand, sections which were divided among different editors have here been brought together under one head. In justice to my colleagues it is but fair to add that they are in no sense responsible for this redistribution of the subject-matter, or indeed for any of the views which either explicitly or by implication are expressed in the following pages on some of the disputed points affecting modern Jews and Judaism.

The endeavor has been made herein to give an account of the ENCYCLOPEDIA in two ways. In a long list at the end the chief articles are enumerated in alphabetical order, with indication as to illustrations, so that by running through these the variety and extent of ground covered by the ENCYCLOPEDIA can be gathered at once. In addition, I have in the earlier of these pages classified the majority of the articles thus indexed in some sort of logical order. In making a selection of 2,000 articles out of 16,606, some may have been omitted which others would have included, and doubtless several have been included which others would have omitted. I can only state that every care has been taken to make the selections representative. It will, of course, be understood that the engravings accompanying the present text are specimens of only the smaller illustrations contained in THE JEWISH ENCYCLOPEDIA.

JOSEPH JACOBS.

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THE JEWISH ENCYCLOPEDIA

INTRODUCTORY REMARKS

The Jewish Encyclopedia in its twelve volumes summarizes the information available on the history, literature, theology, and sociology of the Jews since their first appearance in history, three thousand years ago, down to the present day. Much of the material gathered in its pages has never been brought together before; and even where previous treatments of parts of a subject exist, they have not been coordinated with one another, and their mutual relations have not been hitherto discernible. Yet Israel is one and indivisible in all manifestations. Jewish theology molds Jewish history; Jewish literature envelops and environs Jewish history; Talmudic law determines Jewish sociology and forms the osteology of Jewish history; the ceremonies of the Jews are an embodiment of Jewish theology in rites and liturgy; while Jewish music translates into the world of tone and harmony the regrets and yearnings of Jewish history. From another point of view all these subjects can be traced back to the Bible and the Talmud.

Fundamentally one as are the manifestations of the Jewish spirit, they are distractingly variegated when viewed without a clue. Scattered through all lands, and passing through all the historic periods, the Jewish people have been connected with every phase of the

western-Asiatic and European culture which is called civilization. Even in their excursions into the other three continents of the globe the Jews have formed part of that expansion of Europe which constitutes modern history. Within these limits then—within the countries and periods which have been influenced by European civilization—Jews have been touched by, or have taken part in, all the movements of humanity; and THE JEWISH ENCYCLOPEDIA, which treats of all these aspects, is a veritable encyclopedia, touching all sides of human activity in the historic period.

From another point of view, the ENCYCLOPEDIA is practically universal in scope. Though not a nation, the Jews form what might be called an "internation," scattered among the peoples, but kept in union by a spiritual bond and by a share in common sorrows and antipathies. The various activities of the members of this internation have been recognized by the ENCYCLOPEDIA, which has included in its biographical section sculptors, mathematicians, inventors, soldiers, sailors, and the like; so that from this point of view also it deals with almost all aspects of human activity. Thus THE JEWISH ENCYCLOPEDIA, while having a world of its own, at the same time deals with the world in general.

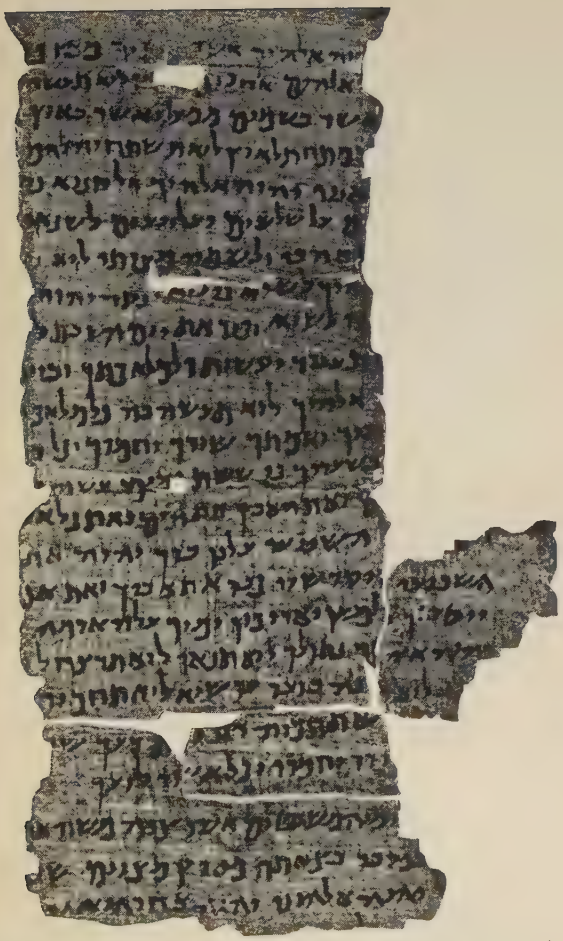
In recent years the Germans have issued a series of "Encyclopädien" which deal with German philology and archeology, classical philology and archeology, political economy, and the like, on the plan of having separate treatises on the various divisions of a subject put in systematic order, and each dealt with by a separate specialist. Shortly after the appearance of the first volume of THE JEWISH ENCYCLOPEDIA, a

prospectus was even issued of a "Jüdische Encyclopädie" arranged on this plan. (None of the volumes has as yet appeared.) The English and American method of encyclopedia-making, however, is different, and consists in subdividing a subject into smaller sections, and arranging these in alphabetical order. This is undoubtedly more convenient for reference when a special topic becomes the subject of inquiry. But there is something to be said for the German method, which connects cognate topics, so that the light which fails on the special topic looked for may gleam from the subject dealt with in a neighboring section. It was for this reason that a system of cross-references was elaborated for THE JEWISH ENCYCLOPEDIA, which represented the close connection of the various aspects of the subjects dealt with. Notwithstanding this, the organic unity of the ENCYCLOPEDIA can not be appreciated till an attempt is made to bring its chief articles into systematic connection; and this is the aim of the following pages. By bringing together the chief articles on analogous subjects, light will be thrown on many topics that by themselves are difficult to elucidate, and it may be possible to take up separate sides of Jewish activity in a systematic way. THE JEWISH ENCYCLOPEDIA for the first time gives a complete Jewish history, a complete Jewish theology, a nearly complete account of Jewish literature, and the first sketch of a complete Jewish sociology. An endeavor has here been made to bring together in due order the chief articles which sustain this assertion. By this means study can be systematized, and the completeness with which the program of the ENCYCLOPEDIA has been carried out will be made manifest.

There is one characteristic which distinguishes the position of the Jews from that of other bodies of men united by a common bond. Just as the political history of the American republic is distinguished from all other political histories by the fact that it centers round a written constitution, so the story of the Jewish people is made unique by the fact that it clusters round one book—that known as the Bible, or rather as the Old Testament. All aspects of Jewish life for the last 2,500 years have been dominated by the direct influence of Scripture; and any encyclopedic treatment of things Jewish must base itself upon the Old Testament. In addition to this, however, the development of the Bible legislation found in the Talmud and kindred literature has had almost as wide-reaching an influence, and perhaps even a more direct shaping power, upon the Jewish people. These two, Bible and Talmud, form the *Quellen*, or written sources, of all Jewish manifestations; and the present analysis must accordingly begin with them.

THE BIBLE

Though the Bible is the fundamental source, there have been special reasons why the space devoted to that book in THE JEWISH ENCYCLOPEDIA and its mode of treatment there scarcely correspond to its importance. On the one hand, there had recently appeared several excellent Bible dictionaries summing up modern knowledge concerning Biblical matters with a thoroughness and at a length with which the ENCYCLOPEDIA could not compete without restricting undesirably the space rightly claimed by more specifically Jewish matters. A



Earliest Manuscript of Decalogue (Second Century ?) Containing Variations from the Masoretic Text. Probably the Oldest Example of Square Characters in a Hebrew Manuscript.

(From "Transactions of Society of Biblical Archeology.")

recently issued Bible dictionary fills five volumes of equal size with those of THE JEWISH ENCYCLOPEDIA, and if any attempt had been made to treat the Bible on the same scale in the latter work, only seven volumes would have been left for Jewish history, literature, theology, sociology, etc. It was accordingly decided to devote only a volume and a half of the ENCYCLOPEDIA to the Bible pure and simple, though many of the articles on archeology and history touch upon Biblical aspects also.

Besides the difficulty of the extent of the Biblical section there arose that of method of treatment. During the nineteenth century there had arisen an entirely new method of Old Testament exegesis, based upon the objective treatment of the text and the same methods of criticism as had been applied to other literary products. In particular the sources of the Pentateuch had been analyzed with such minuteness that it was claimed that every single verse could be assigned to a particular period. Whether this claim was justified or not, the assumption involved in it dominated the whole scientific treatment of Biblical topics; and it was impossible to avoid recognizing the method. Even the most orthodox, while disagreeing with the method, has to take account of it, and would have reason to complain if he could not find in the ENCYCLOPEDIA the views concerning the sacred books accepted by the large majority of scholars. While conceding this much to the critical school, it was felt that common fairness called for the presentation of opposing views, especially as expressed by Jewish writers. As will be seen below, for most of the books of the Pentateuch the so-called "critical view" is

itself made the subject of criticism by an eminent living Jewish scholar. As this view is in every sense scientific in treatment, and distinctions of sect can not affect scientific truth, no attempt was made to monopolize this department of Biblical treatment for Jewish scholars; indeed the majority of critical views were written by non-Jews. Proportionately, however, little space has been given to this aspect of the subject.

The space thus saved has been reserved for the specifically Jewish treatment of Biblical topics contained in the Midrash and the later rabbinical writings. To all articles treating of the chief Biblical personages and topics a section has been added giving the treatment in rabbinical literature, a feature that has never yet been presented in English. In addition, it was thought desirable that the actual statements of the Bible should in most cases be presented without comment, and in this way the majority of important Biblical topics are treated under three heads: (1) Biblical Data, (2) In Rabbinical Literature, and (3) Critical View. By these means all aspects of the subject are duly represented, and the specially Jewish view is for the first time brought into prominence.

Turning to the special articles, attention may be first directed to the series on the Bible in vol. iii., pp. 140–198. In these fifty-nine pages a full account is given of the way in which the Bible became the Bible (see the article Bible Canon by Blau and Schmidt), of the various forms in which the Bible has appeared (Bible Editions and Bible Translations, by Gottheil, and Bible Manuscripts by Broydé, and of how the Old Testament has been treated exegetically

among the Jews and in modern criticism (Bible Exegesis by Bacher and McCurdy).

In its alphabetical place, each of the Biblical books is treated separately; its contents are summarized; and the critical problems raised by it are discussed by some of the most eminent of living Biblical critics, Jewish and Gentile. Among these may be specially mentioned Ecclesiastes (Margoliouth), Psalms (Hirsch), Jeremiah (Ryssel), Isaiah (Cheyne), Kings (Seligsohn and Barton), Samuel (Hirsch), and Job (Seligsohn and Siegfried).

The Pentateuch

Particular attention has, of course, been given to the problems of the Pentateuch. Besides a general article on this subject (Jacobs), which gives a list of the divisions into which the Pentateuch has been "sliced" by the higher criticism, there are special articles on the Elohist (Hirsch) and the Jahvist (McCurdy). The separate books have also received special attention. For Deuteronomy, Exodus, and Genesis a double treatment has been adopted, the ordinary views of the higher criticism on the first two of these being given by Driver, and on the last by Hirsch, while an elaborate anti-criticism of the Wellhausen views on these books is given in each case by Dr. B. Jacob. It is hoped that by these means all schools of Jewish opinion on the Biblical books, and especially on the Pentateuch, are fairly represented. It would have been futile to deny the existence of fundamental differences among Jews on this important point.

Besides the books of the Bible, properly so called, The Jewish Encyclopedia contains accounts of the

supplementary works known as the Apocrypha (Moore, ii. 1–6), to which may be added the remarkable Apocalyptic Literature existing in Hebrew (Buttenwieser, i. 675–685). Among all these, the two which stand out as of the greatest importance are the books of Enoch (Littmann), and Sirach (I. Levi).

Biblical Biographies

Turning to the contents of the Biblical books, attention may first be directed to the elaborate series of biographies of Biblical heroes, about whom in every case the rabbinical, and in many cases the Mohammedan, legends are given for the first time. Besides the patriarchs Abraham (Kohler, Toy, and Gottheil), Isaac (Broydé), Jacob (Greenstone), and Joseph (Seligsohn, Barton, and Montgomery), and the chief prophets Elijah (König and Ginzberg), Isaiah (Cheyne, Broydé), Jeremiah (Ryssel), and Ezekiel (Cornill), the biography of Moses is treated with special elaborateness by Messrs. Barton and Kohler, the interesting and romantic haggadot being given by Dr. Lauterbach. Another Biblical biography of considerable interest and extent is that of Solomon (Seligsohn, Montgomery). Every person mentioned in the Old Testament about whom any definite information is given there is treated in the Encyclopedia in the same way, though not at such great length.

Biblical Geography

Biblical Geography has received special attention, two articles in particular standing out with especial prominence; namely, the general survey of Palestine (Benzinger, ix. 479–500), and the article on Jerusalem

(Gottheil, vii. 118–148), the latter being one of the longest in the work. Both of these articles are pro-

fusely illustrated, the former by a series of maps showing the historical divisions of the country (*a*) according to the Assyrian and Egyptian monuments,

(*b*) at the time of the tribes, (*c*) under David and Solomon, (*d*) after the division of the kingdom, (*e*, *f*) after the Syrian and the Assyrian conquest, (*g*) in the Herodian period, (*h*) at the time of the Crusades, and (*i*) at the present day. The article on Jerusalem contains the most extensive series of illustrations of all objects of interest in the city ever brought together, besides a large folding panorama 4½ feet in length, and a series of superimposed maps showing the condition of the city (1) in the time of Nehemiah, (2) at the time of the destruction of the city (70 C.E.), (3) at the period of the Crusades, and (4) at the present day. Other important geographical articles are those on Galilee (Buhl, Hirsch), Jericho (Seligsohn), Lachish (Price), Nippur (McCurdy), Ophir (Benzinger), Roads (Jacobs), and Sinai (Seligsohn). As with Biblical persons, Biblical places of all sorts are fully treated, every place that can be identified having been described in its alphabetical position. This applies not alone to Palestinian localities, but also to places like Damascus (Buhl and Franco), Moab (Gray), and Tell el-Amarna (Barton), which have been included owing to their importance for sacred history.

Biblical History

With regard to Biblical History, articles are included on the foundation of Biblical archeology, viz., Chronology (iv. 64–70), in which the modern critical view is expressed by Prof. McCurdy, and a disquisition on the Biblical figures is presented by the late Prof. Oppert. Besides general articles on the Kingdom and People of Israel (McCurdy, vi. 660–666) and the Kingdom of Judah (McCurdy, vii. 328–329), each of

the chief kings and heroes of sacred history has a special treatment; prominence being given, of course, to David (Ginzberg, Montgomery, and Cornill) and Joshua (Hirsch and Pick), while the fullest account is given of Samaria (Seligsohn, x. 667–669) and the Samaritans (history by Cowley, anthropology by Huxley, x. 669–676). Here again the external history is not neglected, for there are articles on Assyria (McCurdy, ii. 236–238), Assyriology (Prince, ii. 238–239), Babylonia (Rogers and Krauss, ii. 401–415), and Egypt (Max Müller and Gottheil, v. 55–72), with which may be compared the article Pharaoh (Gray, ix. 660). The Assyrian king Hammurabi, whose important code has been so recently discovered, is treated by Dr. Fuchs in special connection with the question how far that monarch could have influenced the Mosaic legislation. The relations of Israel to the surrounding nations have been dealt with in the articles Races of the Old Testament (Jacobs), and the Seventy Nations and Languages (Broydé), while the article on Monuments in Their Bearing on Biblical Exegesis (Sayce) discusses the light thrown upon the Biblical records by the marvelous discoveries of modern times; see also Moabite Stone (McCurdy) and Siloam Inscription (Benzinger).

Biblical Archeology

Biblical Archeology takes up almost as much space as Biblical biography, geography, and history. Besides the outline sketch of the whole subject (Prince), there are articles on such minute topics as Bottle and Brick (Max Müller). Institutional archeology has for the first time been treated, articles being included on such

topics as Ancestor Worship, Threshold, and Totemism (Jacobs), while the dignities of King (Jacobs), High Priest (Hirsch), Priest (Buttenwieser), and Prophet (McCurdy and Hirsch), are discussed in detail.

Special attention, of course, has been devoted to the sacred archeology of the ancient Hebrews. Articles on Animal Worship (McCurdy), Astarte Worship, Asherah, and Ashtoreth (Barton), Ba'al Worship (McCurdy), High Place (Hirsch), Tree Worship (Barton), and Worship of Idols (Blau), deal with their aberrations from the faith; while Burnt Offering (McCurdy), First-Fruits (Hirsch), Peace-Offering (Grossmann), Sacrifice, Showbread (Hirsch), and Sin-Offering (Barton), treat of the ancient rites. These culminate in an elaborate series of articles dealing with the Temple (x. 81–101), descriptions of the successive buildings and of the Temple service being given under: Temple of Solomon; Temple, Second; Temple of Herod (Barton); Temple in Rabbinical Literature; and Temple, Administration and Service of (Eisenstein).

Bible Theology

The theological aspects of the Bible are mainly treated under the theological articles; and in this connection topics like Paradise (Eisenstein, Barton, and Montgomery), Sheol (Hirsch), Azazel or the Scapegoat (McCurdy, Kohler, and Husick), Urim and Thummim (Muss-Arnolt), Day of the Lord (Hirsch), Blessing and Cursing (Nowack), Flood (Muss-Arnolt), and Cosmogony (Hirsch and Kohler), the Biblical aspects of which are of chief interest, may be referred to here.

Natural History

In the field of Natural History there are articles on all the birds, beasts, and fishes of the Old Testament, under their respective rubrics, by Dr. I. M. Casanowicz of the Smithsonian Institution, Washington, besides general articles on Animals (Hyvernat), and Birds (Nowack, Ginzberg, and Kohler). There are also exhaustive articles on Botany (iii. 332–339), and Plants (x. 72–85), by Dr. Immanuel Löw of Szegedin.

TALMUD AND MIDRASH

That remarkable monument to the Jewish genius known as the Talmud and containing the thoughts and legal decisions of the chief Jewish leaders from 150 B.C. to 500 C.E. is naturally treated in full detail by THE JEWISH ENCYCLOPEDIA. Besides the elaborate articles on Mishnah (Lauterbach), Baraita (Ginzberg), Tosefta (Lauterbach), Talmud (Bacher, xii. 1–27), and Talmud Commentaries (Richtmann), an explanation is given of the means by which the elaborate Talmudic literature has been developed from the text of Scripture by certain intricate rules. These rules are explained in the article Talmud Hermeneutics (Lauterbach), and are more specifically detailed under the captions Rules of Eliezer B. Jose, etc. (Lauterbach). In addition to this general treatment, every one of the sixty-three treatises of the Talmud is separately described, and its contents are analyzed. For example, the three Babot, Baba Batra, Baba Ḳamma, and Baba Meẓi'a, are described by Dr. Friedlander of London, 'Arakin by Dr. Ginzberg of New York, and Sanhedrin and Yebamot by Dr. Lauterbach of Peoria, Ill. But THE

Jewish Encyclopedia contains besides the Talmudic treatises themselves detailed biographies of most of the sages whose sayings are enshrined in the Talmud and kindred literature. In addition to an elaborate list of Tannaim and Amoraim (Ginzberg), special biographies are given of the more important of these, as Abtalion, Akiba Ben Joseph, Bar Kappara, and Elisha Ben Abuyah (Ginzberg); Abba Arika, Gamaliel, Hillel, Johanan B. Zakkai, and Judah I., redactor of the Mishnah (Bacher); Ḥanina B. Dosa and Johanan ha-Sandalar (Mendelsohn); Jose the Galilean, Samuel Yarḥina'ah, Simeon B. Halafta, Simeon B. Laḳish, and Simeon B. Shetaḥ, the founder of the school system of Talmudic times (Lauterbach). Other biographies are those of Rabbi Meïr (Broydé), Jose B. Ḥalafta (Seligsohn), and Ṭarfon (Ochser). Two important Talmudic women are described in Beruriah (Szold), and Imma Shalom (Mendelsohn). The various schools which assisted in making the Talmud are described in the articles Academies, Kallah (Bacher), Bet Hillel and Bet Shammai (Mendelsohn), Synagogue, The Great (Bacher), and Sanhedrin (Lauterbach).

But the Talmud was only the chief outcome of a whole movement by which the Bible, both in its narrative and in its legal portions, was adapted to the new circumstances of Jewish life after the fall of the Temple. The movement, known by the name of Midrash, is described in an article under that title by Dr. S. Horowitz. Its further divisions are described in the articles Midrash Haggadah (Theodor), and Midrash Halakah (Lauterbach). The principal midrashim are described under separate headings: those to the Pentateuch under Bereshit Rabbah, Debarim Rabbah, etc.

(Theodor); and those to the Five Scrolls (Esther, Ecclesiastes, etc.), under Esther Rabbah, Ḳohelet Rabbah, etc. (Theodor). The important halakic midrashim, mainly of the second century, and thus contemporaneous with the Mishnah, are treated in the various articles on the Mekilta (Lauterbach), Sifra, Sifre, and Sifre Zuṭa (Horowitz). Other important works of the Talmudic period which have received special treatment are: Derek Erez (Ginzberg), Seder 'Olam (Seligsohn), Tanḥuma (Lauterbach), and Tanna debe Eliyahu (Ochser); and a conspectus of the whole literature is given in the article on the Smaller Midrashim (Theodor).

Jewish Law

But the chief interest and importance of the Talmud is connected with the Jewish law enshrined in its pages, which has ruled Jewish life from the time of the destruction of the Temple almost down to the present day, and has been the main cause of the remarkable preservation of the Jewish race. This system of law is complete in itself; it was recognized throughout the Middle Ages by the governments of the peoples among which the Jews dwelt; and to some extent it has validity in the law courts at the present day, when disputed questions of marriage and the like are often referred, even in England and the United States, to the judicial tribunal, the Bet Din (Ginzberg). The Jewish Encyclopedia for the first time gives a complete account of this elaborate system of law below captions under which it would be sought in an ordinary modern law dictionary. A complete list of the 230 articles relating to Talmudic Law is given in the general

article relating to that subject (Blau, xii. 35); and only a few of the more important need be cited here.

Adjective Law

In the department of Adjective Law the articles Attestation of Deeds (Dembitz), Attestation and Authentication of Documents (Amram), Evidence, Jurisdiction (Dembitz), Summons (Eisenstein), and Will (Dembitz) may be especially referred to; while Procedure, Accusatory and Inquisitorial Procedure (Dembitz), Conditions (Amram), Criminal Procedure, Fines and Forfeiture (Dembitz), Fee (Greenstone and Eisenstein), and Takḳanah (Ochser), deal with other sides of the legal method of the Talmud. Articles on Abrogation of the Law (Mielziner) and Ignorance of the Law and Conflict of the Law (Greenstone) also deal with subjects of considerable importance with regard to legal method.

Other aspects of procedure are treated under Oath (Raisin), Perjury (Greenstone), Blind (Eisenstein), and Deaf and Dumb (Greenstone).

Substantive Law

Coming to Substantive Law, Crime is treated by Dr. L. N. Dembitz, and its results in Stripes and Capital Punishment by Dr. S. Mendelsohn. Civil law has much fuller representation in the ENCYCLOPEDIA under the general headings Tort, Contract, and Fraud (Dembitz). The status of various persons is dealt with under Trusts and Trustees, Suretyship, Partnership, Master and Servant, Landlord and Tenant (Dem-

bitz), Joint Owners (Deutsch), Hiring and Letting (Greenstone), and Guardian and Ward (Dembitz).

Commercial Law

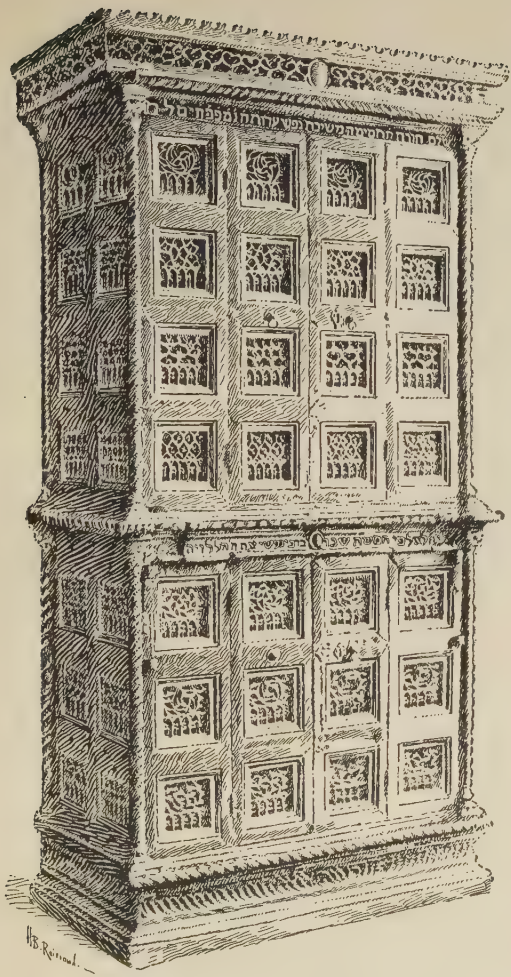
Commercial Law is represented by numerous articles, among which are Alienation and Acquisition (Dembitz), Assignment (Amram), Bailment (Dembitz), Borrower (Amram), Debtor and Creditor, Debts of Decedents, Mortgage (Dembitz), Pledges (Dembitz and Deutsch), Real Estate, Sale, and Set-Off (Dembitz).

Woman in Law

On the important branch of law which deals with the status of women The Jewish Encyclopedia contains the following interesting series of articles: Woman, Rights of; Widow (Dembitz); Marriage Laws; Dowry (Greenstone); Husband and Wife (Dembitz); Alimony; Adultery; Divorce; Get; Daughter; Breach of Promise; and 'Agunah, the Talmudic equivalent of a "widow by grace" or "grass-widow" (Amram). While these are all cases in which the common law of England and its development in the United States deal with the same topics, it has not been thought necessary to make comparisons with either English or Roman law.

Talmudic Law Technicalities

This would have extended the legal articles unnecessarily; and it was considered best to give the Talmudic law in and for itself, leaving experts in the other systems of legislation to determine how far these contrast or agree with the Talmud. There are, however, certain



Ark of the Law from the Synagogue at Modena.
Dated A.M. 5265=1505 C.E.

(From the Musée de Cluny.)

aspects of Talmudic law which find no exact equivalents in more modern systems of legislation; and these are dealt with under their technical terms in the ENCYCLOPEDIA, as, for instance, in the articles Goring Ox (Dembitz); Hatra'ah (Mendelsohn); Hefker (Greenstone); Bererah (Zuckermandel); Elder, Rebellious (Eisenstein); Ḥazakah and Mi'un (Greenstone); and the curious system of evidence known as Miggo (Lauterbach). The so-called legal fiction of Prosbul (Greenstone), by which the difficulties of the Jubilee were overcome, may also be referred to here. Among the curiosities of Talmudic law may be mentioned the regulations concerning Milk (Greenstone), Trees (Eisenstein), and Disinterment (Kohler). Here may be mentioned the divergent rabbinical views with respect to Cremation (Gottheil).

Besides the Talmudic law in itself, the history of its Codification is given with considerable elaboration in the article Law, Codification of (Ginzberg, vii. 635–647). The chief modern codifiers also—for instance, Joseph Caro (Ginzberg), Alfasi (Friedlander), and Moses ben Maimon (Lauterbach)—have separate articles; while the later novellæ of Talmudic law are treated under Hiddushim (Schloessinger), and the method of development is discussed in the article Pilpul (Lauterbach).

ARCHEOLOGY

Turning from the sources from which modern knowledge of Jewish life and thought is obtained, attention may now be directed to the information contained in them, especially as regards the outward

forms of Jewish life in the past. This, of course, deals mainly with the archeology of the Jews during Bible and Talmudic times; and for the first time the two periods are connected so that a new source is opened for Biblical archeology in so far as Talmudic customs reflect light upon the Biblical ones. Occasionally, however, it is possible to trace specifically Jewish customs from Bible times down to the present day. Thus the article Costume (Nowack, Jacobs, Franco, and Wiernik) has separate sections—Biblical, Talmudic, Medieval, Oriental, modern, and Russian—each illustrated as far as possible; and the whole of the modern development from the twelfth century is exemplified by an elaborate plate in colors containing thirty-eight characteristic figures. On the other hand, the article Pottery (Bliss) is confined to Biblical and pre-Biblical times, the latest researches on this subject in Palestine having enabled archeologists to determine the successive strata of the potter's art.

DOMESTICITY

The principal subject of the study of man's past is the mode in which he housed himself and his gods or sacred objects; hence the articles House (Buhl), Tent (Benzinger), and Synagogue (Brunner and Jacobs), may be regarded as central in this respect. As regards the contents of the secular house—the sacred one (the synagogue or temple) having closer relations to ceremonial (see below)—there is a general article on Household Furniture (Benzinger and Broydé), besides more special ones on Door, Gate (Hirsch); Key (Seligsohn); Bed (G. B. Levi); Cup (Casanowicz, Dembitz); Curtain (Hirsch); Glass (Jacobs); Pen (Nowack); Ink

(Jacobs); and Windows (Benzinger). Food (Nowack and Krauss) is treated both under that heading and under Cookery (Broydé, Harris, Mrs. Fishberg, and Dobsevage, iv. 254–257), in which the favorite dishes of Eastern and Western Jews are enumerated and described. Special articles are also given to Fat (Hirsch), Salt (Benzinger), Wine (Eisenstein), Cheese (Hirsch), and Milk (Greenstone).

Next to food and shelter, men, and especially women, devote attention to ornament and dress. Besides the general article on costume already referred to, there are special articles on Hair (Broydé, Jacobs, and Fishberg), Head-Dress (Nowack), Nail (Seligsohn), Rings (Wolf), Sandals (Broydé and Seligsohn), Seal (Wolf), and Wreath (Eisenstein). Jewish preference in the matter of Color (Levias) may come in here. Some glimpses are also seen of the outdoor life of the Jews in the articles devoted to Horticulture (Löw), Hunting (Jacobs), and Fish and Fishing (Hirsch). Their domestic animals are treated in the articles Ass (Levi and Ginzberg), Dog (Kohler), Cock (Ginzberg), Horse (Casanowicz), and Cattle (Hyvernat).

CUSTOMS

The domestic customs of the Jews have also received attention in The Jewish Encyclopedia; see Education (Kohler, Güdemann, Deutsch, and Jacobs), Pedagogics (Grossman), Etiquette, Rules of Precedence (Eisenstein), Hospitality (Greenstone), Greeting, and Titles of Honor (Eisenstein). Even their Games and Sports (Grunwald) and mode of Dancing (Enelow) are described, as is also their mode of dispensing Charity (Kohler and Frankel).

JEWISH LIFE

"The two chief things of interest about a man," says John Morley, "are what he believes in and how he earns his living." Special attention is given in THE JEWISH ENCYCLOPEDIA to both of these aspects of Jewish life; and the latter may be regarded as part of

Lighting the Sabbath Lamp.
(From a Passover Haggadah, Amsterdam, 1695.)

institutional archeology. Here are articles on Commerce in general, Banking, and Finance (Jacobs). The beginning of early civilization is based on Slaves and Slavery (Dembitz and Krauss); and after Hunting (Jacobs), the next stages of culture are denoted by the Shepherd (Jacobs) and Agriculture (De Sola Mendes). All forms of commercial communications depend upon

Money (Nowack and Dembitz), which leads on to the subjects of Numismatics (Reinach) and Medals (Wolf), which are closely connected with Weights and Measures (Benzinger and Lauterbach). The determination of time is also of importance in this connection, and is treated in the articles Horology (Eisenstein), Era (Friedlander and Jacobs), and Week (Hirsch). Other modes of gaining a living are treated in the articles Hawkers and Pedlers (Deutsch), Goldsmiths and Silversmiths, Engraving and Engravers (Wolf), Mines (Nowack), Navigation (Nowack and Jacobs), Spinning (Benzinger), and Nothhandel (Deutsch). Perhaps Chess (Porter), though a game primarily, might be included in this aspect. The whole subject merges into sociology, where it will come up later. Miscellaneous archeological articles are: Flag (Eisenstein); Finger (Broydé); Hand (Grunwald); and Senses, The Five (Broydé).

HISTORY

The history of the Jews extends through all ages and lands that can in any true sense of the word be termed historical. Where the Jew has not been, civilization and the records that go to make it have not existed. In one way or another THE JEWISH ENCYCLOPEDIA deals with the whole of the *Weltgeschichte*, though, of course, not in all its aspects and extent. The early stages of this history are, naturally, given in the articles devoted to the Bible; but after Biblical times the annals of Israel resolve themselves into an account of the manner in which the various nations of the world have treated the adherents of monotheism—the saddest story in the world's history, whose end is not yet.

Monotonous as is the tenor of the narrative, its note varies according to the difference of environment.

The clue to the post-Biblical history of the Jews is found in the attitude of the Church toward unbelievers. In the Roman empire, after their dispersion, the Jews had gradually gained all the rights of citizenship; and it was not till the Church withdrew some of these that that isolation of the Jews began which has led to such terrible results. The story of the spread of the Jews throughout the whole of the ecumenical world, the legislation that regulated their connection with the ruling powers, and the change produced in legislation by the rise of Christianity are described in the remarkable article Diaspora (Reinach). Other studies of a similar character are given in the articles Disabilities (Broydé), Kammerknechtschaft (Deutsch), Taxation (Ochser), and Leibzoll (Deutsch and Rosenthal). The whole series of anti-Jewish legislation is summed up and a skeleton of Jewish history is given in Chronology (Jacobs).

Of Nations

In dealing with the several countries the plan of the Encyclopedia has been to treat them with minuteness. There are general sketches of the history of the Jews in the continents of Europe (Brann), Asia (Lévy), Africa (Kahn), America (Adler), and Australia, (Freedman). Then come separate articles on the different countries; for Asia, on Babylonia (Krauss), Asia Minor (Lévy), Assyria (Prince), Persia (Jackson), and Arabia (Hirschfeld and Ginzberg). A bridge to Europe, as it were, Turkey (Montgomery), with its predecessor, the Byzantine Empire (Krauss), leads to

Greece (Caimi), Italy (Castiglione), and Spain (Kayserling and Jacobs); while France (Lévy and Broydé), Germany (Brann), England (Jacobs), and Russia (Rosenthal) practically complete the list of countries where the history of the Jews is of consequence. Smaller divisions like Sicily (Ochser), Denmark (Simonsen), and Sweden (Lindner) are more of the nature of appendixes to the larger countries. Of England and Russia more will be said anon. All of these countries are treated in THE JEWISH ENCYCLOPEDIA, the articles being illustrated by maps containing the names of the places with which Jews were connected. In Africa, Egypt (Max Müller and Gottheil), Algeria (Marcais), Kairwan (Schloessinger), Tunis (Broydé), Morocco (Schloessinger and Meakin), and South Africa (Hertz) are the chief territories and cities of Jewish interest. As regards Australia (Freedman), the smallness of the Jewish population in the whole continent rendered it unnecessary to deal with the separate states of the commonwealth except in the case of Queensland (Myers). The three chief divisions are represented by their capitals, Adelaide, Melbourne (Freedman), and Sydney (Jacobs). New Zealand is the subject of a separate article. America, for reasons which will be readily understood, has been treated on a scale somewhat different in proportion from the rest of the world. The details of the treatment of the Jews on that continent will be found farther on.

Of Cities

After countries come cities; and THE JEWISH ENCYCLOPEDIA deals with almost every one of historic interest that has had a Jewish community for any

length of time. Besides those mentioned in the Bible, early communities existed in Antioch (Krauss), Athens, Alexandria (Schürer), and, above all, Rome (Ochser), where Jews have lived continuously for a longer period than in any other place, with the exception of Damascus and Jerusalem. Elsewhere in Italy the chief

Square Outside the Jaffa Gate, Jerusalem.
(From a Photograph by Dr. W. Popper.)

communities have been Ferrara, Florence, Leghorn, Mantua, Padua (Elbogen), and Venice (Lolli); while in Spain the most important communities have been Barcelona (Kayserling), Toledo (Jacobs), Cordova, Granada, Gerona, Saragossa, Seville, Tudela, and Valencia (Kayserling). In the neighboring kingdom of Portugal (Kayserling), the congregations of Lisbon, Porto, and Coimbra (Kayserling), are the only ones

calling for special mention. In France, Paris (Lévy, ix. 526–539) overshadows the rest of the communities; but important congregations existed in Orleans (Kahn), Blois (Broydé), Avignon (Bauer), Carpentras, Montpellier, Narbonne, Marseilles (Kahn), and Perpignan (Cassuto). Nor must Bordeaux (Friedenberg), the home of the Gradis family (Kohut) and of the New Christians of the eighteenth century, be forgotten.

In Germany the historic communities have been those of Worms (Ochser and Lewinsky), Frankfort-on-the-Main (Freimann, v. 484–491), Fürth (Eckstein), Hamburg (Feilchenfeld), Prague (Ochser, x. 153–164), Berlin (Freemann), Posen (Lewin), and Breslau, the last being treated under Silesia (Ochser).

In the Netherlands (Slijper), Amsterdam (Seeligman, i. 537–545) is the only center of importance, while Copenhagen (Simonsen, iv. 258–260) is the only city in Denmark requiring separate treatment. In the dual kingdom of Austria(Deutsch)-Hungary (Büchler), Vienna (Kayserling and Lieben, xii. 427–439), Brunn (Freimann and Gottheil), and Presburg (Deutsch), in the former, and Budapest (Büchler, iii. 416–420) and Szegedin (Löw), in the latter, are the chief communities.

As to Turkey (Montgomery) and the countries formerly under its rule the articles Belgrade, Safed (Franco), Sarajevo (Wessel), Philippopolis (Franco), Adrianople (Danon), Constantinople (iv. 237–244), and Salonica (Broydé) indicate how important in Jewish history Turkey was till its ruler became the "sick man."

Cities are not mere bricks and mortar: they are the homes of men; so after cities it would be appropriate to deal with individuals. Here, however, a distinction

has to be made. The individual as an individual attracts a kind of interest different from that of the individual that influences history: the former belongs to the biographer; the latter, to the historian. Consequently, the large number of biographies contained in The Jewish Encyclopedia may be reserved for a separate section of this introduction. An intermediate position is held by families the accumulated effect of whose individuals has generally had an influence on local history. Accordingly the Encyclopedia has often given accounts of families whose individual members would not perhaps of themselves have merited special notice. A list of these families is given under Pedigree (Jacobs, ix. 578–579), the items being printed in italics.

Makers of History

Turning to individuals who have helped to make history, a certain amount of attention has been given in The Jewish Encyclopedia to the great conquerors Alexander the Great (Levi), Julius Cæsar (Rosenthal), and Napoleon (Jacobs), who by a curious coincidence have all been benefactors of the Jews. Apart from them, however, it is a significant fact that the majority of non-Jews of historic importance that have called for mention have been anti-Semites like Vicente Ferrer (Schloessinger), Vincent Fettmilch (Seligsohn), Martin Luther, Hermann Ahlwardt (Deutsch), and Adolf Stöcker (Mannheimer).

Jews of historic importance have been: the several Herods (Broydé); the Maccabees (Seligsohn); Aaron of Lincoln, the great financier of Angevin England; and Benveniste De Porta, who held the same position in Aragon in the next century (Jacobs); Josel of Ros-

heim (Feilchenfeld), court Jew of the Emperor Maximilian I.; Don Joseph Nasi (Schloessinger); Mordecai Meisel of the banking firm of Prague (Kisch); and Shabbethai Zebi, the pseudo-Messiah whose imposture spread through the world (Malter). Similar impostures were attempted by David Reubeni (Jacobs) and Solomon Molko (Bloch).

Joseph Süss Oppenheimer (Kroner), the martyr financier of Württemburg; and the three great conservative statesmen of the mid-nineteenth century—Judah P. Benjamin (M. J. Kohler); Benjamin Disraeli, Earl of Beaconsfield (Emanuel); and Friedrich Julius Stahl (M. Cohen) are of historic importance. The last, less known than the other two, was declared by Lord Acton to be a greater force than Beaconsfield. Opposed to these may be placed the iridescent figure of Ferdinand Lassalle (M. Cohen), the leader of the Social Democratic party of Germany. How far Nathan Mayer Rothschild and his descendants (Jacobs) may be regarded as historic figures is somewhat questionable; but probably their influence has been greater than that of all the above taken together.

Historic Movements and Events

Besides these special sections of history under continents, cities, and men, The Jewish Encyclopedia deals with the annals of Israel in connection with the Church movements like the Crusades and the Black Death (Jacobs), especially with regard to what has been shown above to have been the determining cause of the whole of post-Biblical Jewish history—the attitude of the Church toward the Jews. In this connection long articles on the Popes (Deutsch and Jacobs),

Shabbethai Zebi.
(From an old print.)

Church Councils, and Church Fathers (Krauss), give the main outlines, while separate articles are devoted to especially important popes like Innocent III. (Jacobs) and Benedict XIV. (Broydé). The Church chiefly affected Jewish history in the Middle Ages by its peculiar doctrine concerning usury, which forced

the Jews into that disreputable occupation. In its relation to their faith the story is mainly told in blood and tears under the rubrics Inquisition (Kayserling), Auto Da Fé (Gottheil), and Marano (Kayserling); the Maranos were secret Jews of the Spanish empire who were the main victims of torture and persecution. Besides these THE JEWISH ENCYCLOPEDIA contains accounts of whole series of persecutions caused by the Blood Accusation (Strack and Jacobs) and charges of Desecration of the Host (Schloessinger and Jacobs). Special instances of such atrocities are given in the articles Hugh of Lincoln (Jacobs), La Guardia (Kayserling), Konitz Affair (Deutsch), Damascus Affair (Franco), Mortara Case (Deutsch), Tisza-Eszlar Affair (Mannheimer), and above all the Dreyfus Case, which, with the exception of Russia, forms the longest article in the entire work, and is perhaps the most interesting for continuous reading. The whole modern movement against the Jews is summed up in the lengthy article Anti-Semitism (Deutsch).

Weapons Against Intolerance

The modern methods by which Jews attempt to battle with the forces of enmity and intolerance that oppose them are presented in the articles on the Alliance Israélite Universelle of Paris (Bigart), the Anglo-Jewish Association of London (M. Duparc), the Jewish Colonization Association (Schwarzfeld), and the Israelitische Allianz zu Wien (Kaminka). The nationalist movement which has seized hold of the modern Jew with such strength is represented by a long article on Zionism (Gottheil), and by one on the founder of political Zionism, Theodor Herzl (De Haas). Accounts

are also given of Herzl's predecessors, Moses Hess (Schloessinger) and Lev Pinsker (Lipman). A description of the Basel Congress and Program is contributed by Herzl himself. The financial methods of the Zionistic movement are explained in the article Jewish Colonial Trust (De Haas).

Besides these treatments of the historic countries, cities, and persons, some of the most interesting of the ENCYCLOPEDIA articles deal with spheres which might be deemed outside of history. Hidden or lost communities of Jews are described under China (Cordier and Kohler), and under India (Oppert), where the Beni-Israel (Ezekiel and Jacobs) and the Jews of Cochin (Ezekiel and Jacobs) present some of the most interesting problems, both from their anthropological peculiarities and from their unusual customs. Buried deep in Central Africa is the curious Berber tribe known as the Daggatun (Gottheil); while in Turkey exists the obscure sect of the Dönmeh (Gottheil), whose members, though they have belonged to the Mohammedan faith for several centuries, still preserve some Jewish characteristics. In Abyssinia the Falashas (Perruchon) claim direct descent from Solomon, and are certainly of Jewish training, if not of the Jewish race. Other outlying colonies of Jews are dealt with in the articles Bokhara (Bacher and E. N. Adler), Kurdistan (Lipman), and Afghanistan (Jacobs).

The German Jews

The position of the Jews in Germany naturally attracts considerable attention in THE JEWISH ENCYCLOPEDIA. Apart from the towns and cities already referred to, separate articles are devoted to topics

like Jüdischheit, Judenstättigkeit, and Judenschule (Deutsch); while the peculiar position of the Schutzjude (Jacobs) and the Familianten Gesetz (Deutsch), under which only a certain number of Jewish young men and women were allowed to marry in each town of the empire, have received due attention. The important positions held by the Court Jews (Kayserling) and the Shetadlan (Jacobs), who in the Middle Ages represented the German Jewish communities at the courts of the petty princes, deserve notice. Similarly in Italy there was a curious law known as Jus Gazaka (Jacobs), by which Jews in ghetti refused to bid for houses on which the landlords attempted to put increased rentals.

Still more general topics are dealt with in the articles Universities (Jacobs), where the modern rush of Jewish students to the European universities is described, and Travelers (Jacobs), where a list of the chief Jews who have extended man's knowledge of his physical surroundings is given. In the article Socialism (Hourwich) the attraction of the more advanced economic views for persons of the Jewish race is described as being one of the most striking points in the history of the movement. The three successive leaders of Socialism have been Karl Marx, Ferdinand Lassalle (Cohen), and Eduard Bernstein (Brumberg).

America, England, and Russia

In the preceding account of the chief historical articles of The Jewish Encyclopedia the reader will doubtless have noticed three remarkable omissions: practically no reference has been made to the history of the Jews in the United States, in England, and in

Russia. This was not because the editorial board had paid no attention to these aspects of the question—far otherwise. An encyclopedia is a work of reference to be consulted mainly by persons speaking the language in which it is printed. It was, therefore, only logical that THE JEWISH ENCYCLOPEDIA, published in America and finding its chief circulation in the English-speaking countries of the world, should have devoted special attention to the history of the Hebrew race in the United States and in England.

"Aaron, Son of the Devil." Caricature of an English Jew. Dated 1277.

Encyclopedias must contain articles which are likely to be sought by probable readers. It would be only natural that Jewish readers in the United States and England should demand somewhat more minute treatment of local celebrities than of those whose careers lay in lands outside the Anglo-Saxon world. Thus a quite different scheme of perspective had to be employed for articles on English and American topics than for the others in the ENCYCLOPEDIA. At the same time these portions were especially difficult to organize, since the plan of the ENCYCLOPEDIA included living persons, and the claims of these to inclusion are natu-

rally the most difficult to adjudicate upon, local estimates as to a man's reputation and the importance of his achievements being often much exaggerated.

Turning to the articles devoted to America, attention may first be directed to the general article under that caption (Adler, i. 492–506), which gives a careful conspectus of the whole subject. This is supplemented by separate articles on Canada (De Sola), South and Central America (Jacobs and E. N. Adler), West Indies (Emanuel), and especially the article United States (Friedenwald, Eisenstein, and Jacobs, xii. 345–378), which, with one exception, is the longest devoted to the Jews of any particular country. This summarizes the separate articles given to most of the forty-seven states and territories included in it. A general treatment of the social condition, scientific achievements, struggle for emancipation, and relations to the government, is given; separate sections deal with the history of the Russian Jews of America; and the whole is concluded with a special account of the statistical details of the country, fuller than has ever before been brought together. The text is accompanied by an elaborate map showing both the present geographical distribution of the Jews in the United States and the successive stages of their immigration, the names of towns in which they settled before 1800 being printed in red; between 1801 and 1848, in brown; between 1849 and 1881, in green; and between 1882 and 1905 in black.

The United States

Among the states, forty of which are separately treated, particular attention may be devoted to the accounts of California (Voorsanger), Georgia (I. P.

Mendez), Maryland (Hollander), Pennsylvania (Rosenbach), South Carolina (Jacobs), and Texas (H. Cohen), where Jewish influences have been most marked.

In addition to the accounts of the separate states, special articles are devoted to those cities which are the leading centers of Jewish population. The article on New York (Kohler, Sulzberger, and Hermalin, ix. 259–291) is very elaborate, and is illustrated by no less than 23 pictures of buildings, besides a folding map, $3\frac{1}{3}$ feet long, showing the distribution of Jewish buildings throughout the city. After New York comes Philadelphia (Rosenbach, ix. 670–680), fully and richly illustrated; and these two cities are closely followed by Chicago (Eliasof, iv. 22–27), New Orleans (Adler, ix. 246), Boston (Morse, iii. 331–332), Baltimore (Szold, ii. 478–482), Cincinnati (Philipson, iv. 89–91), St. Louis (Greenfelder, x. 639–641), and San Francisco (Voorsanger, xi. 34–36). Of more historic interest, however, are Newport (Hühner and Kohler, ix. 294–296), Charleston (Hühner, iii. 677–679), and Lancaster (Necarsulmer, vii. 604–605). In this connection the article devoted to Ararat (M. J. Kohler) refers to one of the most curious episodes in American Jewish history; namely, the attempt to establish an independent Jewish state in the western hemisphere.

American Jewry

The next step is from cities to men. Among the earlier American heroes, reference may be made to Asser Levy (Hühner); Moses Seixas (Hühner and Haneman); Mordecai Manuel Noah (Raisin); Moses Lindo (Hühner), introducer of the indigo industry into South Carolina; and particularly to Haym Salo-

mon (Friedenwald), financier of the American Revolution. Many of the founders of American Jewry, however, are included in the family articles under the captions Etting, Franks, Gratz, Hays, Judah, Minis, Moise, Mordecai, Nathan, Sheftall, and Solis, most of which are provided with elaborate pedigrees by Miss E. N. Solis. Later names of importance are those of Judah Philip Benjamin (M. J. Kohler), "the brains of the Confederacy," already referred to; Uriah Phillips Levy (Wolf), head of the American navy in his time; Lorenzo da Ponte (M. J. Kohler), the introducer of Italian opera into the States; Adolph Sutro (Dobsevage), tunneler of the Comstock Lode; Emil Berliner (Adler), inventor of the Berliner telephone transmitter; and Edwin Zalinski (Haneman), patentee of the Zalinski pneumatic dynamite-gun.

In art American Jewry is represented by Moses Jacob Ezekiel, the sculptor (F. M. Cohen); and Louis Loeb, the painter (Adler). Other contemporaries in various fields are: David Belasco (Mels), the playwright; Julius Bien (Adler), the lithographer; Alfred I. Cohen, better known as "Alan Dale," the dramatic critic (Mels); Leopold Damrosch (Emanuel), the musician; Charles Frohman (Mels), the theatrical manager; Samuel Gompers (Dobsevage), the labor leader whose word is law with more men than that of any other Jew living; Joseph Pulitzer (Vizetelly), editor of the New York "World"; Charles Waldstein (Haneman), the art critic; and Gregory Wilenkin (Adler), the Russian diplomat—living men whom America has delighted to honor in various ways for contributions to its general welfare.

Attention may now be directed to the American

Jews who have given up to Judaism what may have been meant for mankind. Among those of the past occur the great names of Judah Touro (Hühner), the philanthropist; Isaac Leeser (M. Sulzberger), head of the Jewish conservative party; and Leeser's disciple and successor, Sabato Morais (C. L. Sulzberger), whose place in the Jewish Theological Seminary of America has been worthily filled by Solomon Schechter (Lipkind). These are balanced from the Reform wing of Judaism by I. M. Wise (Philipson), Samuel Adler (Felsenthal), David Einhorn (Kohler), and Gustav Gottheil (Vizetelly), and by contemporary workers like Kaufmann Kohler (Adler) and Emil G. Hirsch (Vizetelly). Alexander Kohut (G. A. Kohut), Marcus Jastrow (Szold), and Benjamin Szold (Levin) may be regarded as holding a middle position, owing their reputation as much to their scholarship as to their pastoral labors.

Among lay communal workers should be mentioned Adolphus S. Solomons; Simon Wolf (Haneman), head of the B'nai B'rith order (Ellinger); several of the Seligman family; Oscar and Isidor Straus; and Jacob H. Schiff (Jacobs). A communal leader holding a unique position is the Hon. Mayer Sulzberger (Jacobs).

The greatest gift for educational purposes made anywhere among Jews was that of Moses Aaron Dropsie (D. Sulzberger) to a secular college devoted to Hebrew learning. Among industrial leaders who also hold an important position among Jewish philanthropists may be mentioned Mayer Guggenheim, Leonard Lewisohn (Jacobs), and Louis Gerstle (Voorsanger). The chief name in American Jewish letters is that of a woman, the poet Emma Lazarus (H. Szold), and by her side may

perhaps be placed the Yiddish poet Morris Rosenfeld (Haneman). Among other well-known writers in the Yiddish dialect may be mentioned Abraham ben Hayyim Lippe Goldfaden (Wiernik), founder of the Yiddish theater; Nahum Meir Schaikewitz (Seligsohn), who died since his biography in the ENCYCLOPEDIA was written; and Eliakim Zunser (Selikovitch), in a measure the Mark Twain of the Yiddish ghetto of New York.

At American universities the following Jewish professors are found: of English history, Charles Gross (Adler); psychology, Hugo Munsterburg (Jacobs); biology, Jacques Loeb (Haneman); Sanskrit, M. Bloomfeld (Gray).

Interesting personalities of divergent types mentioned in the ENCYCLOPEDIA are Rabbi Carregal (Kohut), whose name so frequently occurs in Ezra Stiles's diary; Joseph Choynski (Vizetelly), the prize-fighter; and Max Frauenthal (Cohen), who stood at the apex of the "bloody acute angle" at the battle of Spottsylvania Court House, May 12, 1864. Kasriel Sarasohn (Haneman) was the founder of the greatest Yiddish daily in the world.

Jewish Influence

Besides these articles on special topics, there are a considerable number dealing with general movements. The part undertaken by Jews in assisting Columbus is detailed in the article America, The Discovery of (Kayserling, i. 511–512); that which they undertook in the Anti-Slavery Movement is expounded by Max J. Kohler. General movements within the community are represented by the following articles:

Fraternities (Wiernik); B'nai B'rith (Ellinger); Congress of Jewish Women (American); Sisterhoods of Personal Service (Einstein); Union of American Hebrew Congregations (Wiener); Young Men's Hebrew Association (Menken). The great philanthropic movements are represented by the articles Hirsch Fund and Agricultural Colonies in the United States (Reizenstein), special attention being paid to the settlement of Woodbine, N. J. (Lipman); while the claims of theology are represented by articles on the Jewish Theological Seminary of America (Jacobs), Hebrew Union College (Mielziner and Adler), and Gratz College (Adler).

Great Britain

Another country dealt with on a larger scale than usual is England. Apart from the fact that the Encyclopedia is likely to be consulted more frequently in England than in any other land with the exception of the United States, England would deserve its position in the work on account of the number of distinguished Jews who either have been born or have settled there, and for the length and vicissitudes of its Jewish history. The general article on England (Jacobs, v. 161–174) is supplemented by a special one on London (Jacobs, viii. 155–178), in which all the most important historical events are treated and a tolerably complete list of Anglo-Jewish worthies is given. This article is fully illustrated by representations of important Jewish buildings and by a couple of maps. Other English towns dealt with are Leeds (Abrahams, vii. 662), Liverpool (Benas, viii. 141–142), Ramsgate (Harris, x. 315), Birmingham (Greenberg, iii. 220), and Ports-

mouth (Harris, x. 134–136) for modern history, and Canterbury, Cambridge, Lincoln (viii. 90–91), Norwich (ix. 336–337), Oxford (ix. 452–453), Winchester (xii. 531), York (Jacobs, xii. 620–621), and Bristol (Jacobs and Cohen, iii. 387–388), for the interesting details of the preexpulsion history in these cities. This aspect of the subject is also dealt with in special articles like Domus Conversorum (M. Adler), Exchequer of the Jews (Jacobs), and its special deed or Shetar (Jacobs), which is supposed to have given the name to the Star Chamber; while the financial connection between the Jews and the kings is represented by the articles Tallage and Tally (Jacobs).

Early English Jews

Glancing from cities to men, the chief biographies dealing with the preexpulsion period are those of Aaron of Lincoln, Aaron of York (Jacobs), Yom-Tob Ben Isaac of Joigny (Kayserling), Jacob of London, and Isaac of Norwich (Jacobs). The only Hebrew authors of any prominence for this period are Berechiah Ha-Nakdan, Berechiah of Nicole or Lincoln, the grammarian Moses Ben Isaac Hanessiah, and the poet Meir Ben Elijah of Norwich (Jacobs).

The intermediate period of Anglo-Jewish history (1290-1654) is represented by the figures of Mark Raphael (Jacobs), who gave Henry VIII. curious advice about his divorce; Joachim Gaunse (Abrahams), who helped to introduce German methods of mining into England; and Dr. Rodrigo Lopez (Jacobs), who was put to death for attempting to poison Queen Elizabeth, and was almost certainly the original of Shylock (Jacobs, xi. 316).

English Jew Wearing Tablet-shaped Badge.

(From a Cottonian MS. in the British Museum.)

Jews Return to England

The resettlement of the Jews in England is treated in the biographies of Manasseh Ben Israel (Jacobs), who planned it; of Oliver Cromwell (Emanuel), who permitted it; of Antonio Rodriques Da Robles, who brought it to a crisis; and of Antonio Carvajal (Jacobs), who carried it into effect. The beginnings of the attempt to take a part in English life is represented by the article Brokers (Valentine), while the successive stages of English legislation about the Jews are given in Acts of Parliament (Jacobs). In the eighteenth century the chief names of interest in Anglo-Jewish history are those of David Nieto, the haham; Moses Hamburger, founder of the Hambro' Synagogue (Jacobs); the two financiers Sir Solomon de Medina and Sampson Gideon; the physician Sarmento Castro (Kayserling); and the two brothers Da Castro (Kayserling)—one the secretary of the Royal Society and the other the founder of the Hebrew section of the British Museum. A quaint figure is presented by Baron d'Aguilar, the miser and eccentric. On the other hand, a curious episode is connected with the conversion of Lord George Gordon; and a mystic halo surrounds the name of Hayyim Falk (Adler).

Jewish Emancipation

The nineteenth century* opens with a number of illustrious English Jews who, however, were soon lost to Judaism, as David Ricardo; Benjamin Disraeli (Emanuel); Sir Manasseh Lopez; Isaac Samuda, the

*Most of the English biographies—except those attributed to other writers—were written by Rev. G. Lipkind.

great ship-builder; and Sir Francis Palgrave (Jacobs). Their loss was counterbalanced within the community by the exertions of the families Goldsmid, Rothschild, Montefiore, Phillips, and Salomons, who fought so strenuously in the struggle for the removal of Jewish disabilities in England. By their side were workers like David A. Lindo and Michael Josephs. The struggle for freedom of learning in the universities is connected with the names of Nathan Lazarus Benmohel, the first possessor of a university degree; and Numa Edward Hartog, the first Jewish senior wrangler. After emancipation was obtained, the communal leaders are connected with the same families, to which should be added the names of Sir John Simon (Jacobs), Jacob Waley, and Lord Pirbright (Emanuel), while within the community reconstruction took place at the hands of Lionel Cohen (Green), Asher Asher (Jacobs), and the two chief rabbis Nathan and Hermann Adler. The Reform movement is represented by the names of Henriques, Mocatta, and David Marks, and mention is made of the milder position held by Morris Joseph (Jacobs), and the more radical one of Claude G. Montefiore. Rabbinic scholarship was pursued mainly by a number of "aliens" like Filipowski (Beer), Albert Löwy, Adolph Neubauer, Schiller-Szinessy, and Joseph Zedner (Deutsch), the most accurate of Jewish bibliographers. Outside the community the influence of the following was marked: Joseph Moses Levi, who founded the first penny newspaper, the "Daily Telegraph"; Samuel Isaac, builder of the Mersey tunnel; Sir George Jessel, Master of the Rolls; John Braham (Vizetelly), the singer, of "The Death of Nelson" fame, and father of

Countess Waldegrave; Henry Russell; Sir Julius Benedict, the conductor and composer; Prof. James Sylvester, the eminent mathematician; and William Van Praagh (Harris), who introduced lip-reading for deaf-mutes. In philanthropy the nineteenth century is dominated by the names of Sir Moses Montefiore (Davis) and Frederick David Mocatta. Contemporaries are represented by Sir Julian Goldsmid and Lord Rothschild (De Haas), among communal leaders; the painters Simeon Solomon and Solomon Joseph Solomon (Jacobs); the dramatists Pinero (Mels), James Davie (Emanuel), Edward Morton (Mels), and Alfred Sutro (Jacobs); the English scholars Sidney Lee (Jacobs), editor of "The Dictionary of National Biography," and Israel Gollancz (Emanuel), editor of the "Temple Classics" and secretary of the British Academy; Sir Isidore Spielmann (Jacobs), a friend of all good works in the community, and founder of the Anglo-Jewish Historical Exhibition (Jacobs); Lucien Wolf (Jacobs), the Anglo-Jewish journalist; Israel Zangwill (Jacobs), one of the most distinguished of living Jewish men of letters; Sir George Henry Lewis (Jacobs) and Rufus Isaacs, in law; and Dr. Emanuel Lasker (Porter), former chess champion of the world.

Anglo-Jewish Institutions

Special institutions of the Jewish community in England are discussed in the articles Anglo-Jewish Association (Duparc), Jewish Colonization Association (Schwarzfeld), United Synagogue (Bril), and the London Board of Deputies (Jacobs). Jews' College (Friedlander) represents almost the sole center of Jewish learning and rabbinic scholarship, while the

Anglo-Jewish press is represented by the "Jewish Chronicle" (Jacobs).

Quaint Characters of English Jewry

English Jewry, as well as other branches of the race, has its curiosities, and among these may be presented David Levi, the learned hatter; David Mendoza and Samuel Elias (Vizetelly), noted pugilists; and two converts to Judaism, the Countess of Charlemont and Thomas Jones.

In addition there are articles on Ireland (Hühner) and Scotland (Harris); and the British Empire may be taken to include India (Oppert) with its Beni-Israel and Jews of Cochin (Ezekiel and Jacobs), among whom may be mentioned Ezekiel (Mels), Samuel Divekar, Michael Sargon (Jacobs), and Haeem Samuels (Hyams). South Africa (Hertz) also receives attention with the Jewish center Johannesburg (Hertz) and the Jewish pioneers Bergtheil, Isaacs, and Mosenthal. Australia (Freedman) has already been referred to; but the eminent name of Sir Julius Vogel may be included here.

Russia

The third country to which the ENCYCLOPEDIA devotes an exceptional amount of space is Russia. The articles on Russo-Jewish matters amount in the aggregate to half a volume; and nowhere, even in the Russian tongue, not to speak of any more accessible language, does so rich a body of information exist with regard to the history, conditions, and biographies of the half of Jewry which resides in the dominions nominally ruled over by the Czar. Almost all the articles in this department were written by or under the direct

supervision of Mr. Herman Rosenthal, who, owing to the unfamiliarity of the subject to the Western reader, advisedly adopted a fuller and more detailed manner of treatment than had been observed in the other historical and biographical sections of the work.

The article Russia (Rosenthal, x. 518–561) itself is the largest contributed to the ENCYCLOPEDIA on any one country; and it has as a supplement an article on Poland by the same author (x. 561–575), the printing of which out of alphabetical place was due to the disturbances in Russia. The ENCYCLOPEDIA contains sections devoted to the three czars Alexander, the two Nicholases, and the czarinas Catherine and Elizabeth, and the main article Russia gives besides the fullest account of Russian statistics, of the number and social condition of the artisans in the Pale, and of the conditions of education and philanthropy, as well as a section on emigration and an important one on legislation.

Russo-Jewish Communities

These are supplemented by articles on Jews in municipal government and in rural communities, by a discussion of the Jew in Russian literature, and by an account of Russo-Jewish periodicals. Besides this great article there are special ones on Courland, Lithuania (Rosenthal), Bessarabia, Finland (Lipman), Caucasus (Rosenthal), Siberia (Lipman), and the towns of Wilna (Ratner), Warsaw (Lipman and Eisenstein, xii. 468–473), Zhitomir or Jitomir (Wiernik), Riga, St. Petersburg (Lipman, x. 641–642), Odessa (Penn, ix. 377–385), Moscow (Hessen, ix. 40–41), Grodno (Wiernik), Brest-Litovsk (Rosenthal), Byelostok (Wiernik), Kiev, and Kovno (Rosenthal).

and other youths took an active part in the revolutionary movement of the seventies. Alexander knew and always appreciated the loyalty of the great majority of his Jewish subjects, and on many occasions rewarded them for their services to the country. When the assassination of Alexander by nihilist conspirators became known, the Jews of Russia deeply mourned the loss of the benevolent czar and liberator

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H R

ALEXANDER III., ALEXANDROVICH, Emperor of Russia: Born at St. Petersburg, March 10, 1845; died at Livadin, Nov 1, 1894. He ascended the throne March 14, 1881, the day after the assassination of his father Alexander II. The terrible fate of the latter produced an awful impression upon Alexander, but instead of continuing the reforms of the

Soon after Alexander III. had ascended the throne, anti Jewish riots (POGROMY) broke out in Elizabetgrad (April 27, 28), Kiev (May 8–11), Shpola (May 9), Ananiev (May 9), Wasilkov (May 10), Konotop (May 10), and, during the following six months, in one hundred and sixty other places of southern Russia. In these riots thousands of Jewish homes were destroyed, many families reduced to extremes of poverty; women outraged, and large numbers of men, women, and children killed or injured. It was clear that the riots were premeditated ("Voskhod," May 24, 1881, p. 75). To give but one example—a week before the *pogrom* of Kiev broke out, Von Hubbenet, chief of police of Kiev, warned some of his Jewish friends of the coming riots. Appeals to the authorities for protection were of no avail. All the police did was to prevent the Jews from defending their homes, families, and property. "The local authorities," says Mysh in "Voskhod," 1883, i. 210, "surrounded the pillagers with an honorary escort, while some of the rabble shouted approval." To a delegation of the Jews of Kiev, Governor-General Drenteln said that he could do nothing for them, "for the sake of a few Jews he would not endanger the lives of his soldiers" ("Zeitung des Judenthums," May 31, 1881). On May 18, Baron Horace de Günzburg was received in audience by Grand Duke Vladimir, who declared that the motive of the anti-Jewish agitation

Popular Outbreaks Against Jews.

was not so much resentment against the Jews as a general tendency to create disturbances ("London Times," May 19, 1881). On May 23, a deputation of the Jews of St. Petersburg waited upon the czar at Gachina. It consisted of Baron Günzburg, Sack, Pasover, Bank, and Berlin. The emperor assured its members that the Jewish question would receive his attention, that the disturbances were the work of anarchists, and he advised them to address a memorandum on the subject to the minister of the interior. Both the emperor and the grand duke Vladimir expressed their belief that race-hatred was not the real cause, but only the pretext, of the recent disorders. In accordance with the promise of the czar, an edict was issued Sept. 3, 1881, ordering the appointment of local commissions from all the governments to be under the direction of the governors, for the solution of the Jewish question. But on the same day, General Ignatiev by order of the czar issued a circular to the governors, in which he pointed out that the Jews had been exploiting the Slav inhabitants of the empire, and that this was the real cause of the riots. This contradiction may explain the conduct of Attorney-General Stryelnikov, who during the trial of the rioters before the court-martial at Kiev, instead of incriminating the guilty parties, turned upon the Jews and endeavored to cast the whole blame upon them. These persecutions, added to the distressing economic conditions then prevailing, gave rise to the emigration movement, which soon assumed extensive proportions. The intelligent classes of Russia condemned the medieval barbarities against the Jews, but the anti-Semitic propaganda of the "Novoe Vremya," "Kievlyanin," and other organs hostile to the Jews, did not cease even after the riots. The constant Jew-baiting of Aksakov, Suvorin, and Pichno had its effect on that class of the Russian people which was entirely unfamiliar with Jewish life, and therefore believed all the charges brought against the Jews by the agitators. That the South Russians especially had no cause for complaints against the Jews may be seen from the following statement made by the Russian economist Chicherin: "Those who have lived in Little Russia, which is densely inhabited by Jews, and have compared the conditions of the peasant there with those existing in the provinces of Great Russia, know how exaggerated are the accusations against the Jews. If there is a difference in the condition of these peasants, it is in favor of the Little Russians."

The second series of persecutions began with the riots of Warsaw on Christmas, 1881, and lasted for three days. Twelve Jews were killed, many women outraged, and two million rubles' worth of property destroyed. In the neighboring Lithuanian provinces the disturbances were slight, owing to the precautions taken by Count Todleben, governor-general of Wilna, who was not one of Ignatiev's disciples.

Further Persecutions.

Order was also maintained by General Gurko, governor-general of Odessa, and thus the riots in Odessa and vicinity were prevented from assuming great proportions. In Nyezhin the soldiers, who were called out to quell the riots, killed and pillaged a wealthy Jewish family. Other riots occurred in Kuzmintzy, Plitovich, Klimov, Okhrimotzy, and, on March 23, in Lubny, where three soldiers killed a Jewish family of six. Balta was the scene of another series of riots (Easter, 1882) resulting in the death of eight and the wounding of more than two hundred persons. Over a thousand houses were demolished and property to the value of over one million dollars was destroyed. These disgraceful acts aroused the public indignation of

Reduced Facsimile of a Page of THE JEWISH ENCYCLOPEDIA After Being Passed by the Russian Censor.

The general position of the Russian Jews is also dealt with in such articles as those on the Council of Four Lands (Dubnow) and the Kahal (Rosenthal), explaining the internal communal organization; on the Jewish kingdom of the Chazars; the account of the Cossacks' Uprising under Bogdan Chmielnicki (Rosenthal); and that of the Haidamacks (Lipman). Two of the most recent outbreaks are detailed under Kishinef (Rosenthal) and Homel (George D. Rosenthal); the earlier persecutions by which young lads of twelve were forced into the army of Nicholas I. are described in the article Cantonists (Rosenthal); while the recent history is given in the articles on the Pale of Settlement, relating to the circumscription of the Jews within the western Russian provinces, and on the May Laws (Rosenthal), which describes the further restrictions imposed by Ignatiev (Lipman). Curious internal movements of Russians and Russian Jews are explained under Subbotnik (Hurwitz), Judaizing Heresy (Rosenthal), and Novy Israel (Wiernik).

Russian Jewish Leaders

Of the men that helped to mold Russian Jewry, articles appear on Lilienthal, Isaac Baer Levinsohn (Rosenthal), the two Gordons (Seligsohn), Lev Pinsker (Lipman), and Peter Smolenskin (Seligsohn), not to mention the renowned gaon of an earlier date Elijah Ben Solomon of Wilna (Seligsohn). Of more recent worthies full accounts are given of the following: Isaac Elhanan Spektor (Wiernik); Samuel Mohilever (Schloessinger); and the writers Kalman Schulman (Gottlieb); Abraham Mapu (Waldstein), the first modern Hebrew novelist of consequence; Solomon Mandelkern (Wier-

nik), the author of the best Bible concordance in existence; and Raphael Nathan Rabbinovicz (Gottlieb), author of the famous work "Dikḍuḳe Soferim." The careers of Asher Ginzberg (Klausner), the "moral" Zionist; of Lazar Atlas, the critic; and of I. Sokolow (Wiernik), the Russo-Jewish journalist, are given, as is also that of Nahum Slouschz (Haneman), the historian of modern Jewish literature.

Outside the community the chief names are those of the painter Isaac Asknazi (Rosenthal), the musician Anton Rubinstein (Lipman), and the sculptors Antokolski (Rosenthal) and Boris Schatz (Franco). The name of Ivan Blioch (Rosenthal) will always be associated with The Hague Tribunal, for which his great work "The Future of the Art of War" prepared the way.

Of interest for various reasons are the articles on Joseph Chazanowicz (Haneman), founder of the national library at Jerusalem; Jacob Brafmann (Broydé), the reviler of his own people; and J. C. Blumenfeld (Jacobs), one of the earlier Polish patriots who escaped to England and wrote there a semi-sane epic. The article Saul Wahl (Gottlieb) deals with the curious legend of a Jew who sat for one night on the throne of Poland.

PHILOLOGY

From the record of what Jews have done, and especially of what has been done to them, one may turn to their own record, their thoughts and feelings, as expressed in Jewish literature; but before doing so it is necessary to cast a glance at that not inconsiderable part of the Encyclopedia which is devoted to the externalities of the language, or rather languages, in

which Jews have expressed their feelings. Besides the article on Hebrew Language (Levias), which gives a general account of its chief characteristics, there is one on Semitic Languages (Barton), showing the relation of Hebrew to the cognate dialects; while another on the Aramaic Language (Bacher) gives the language current among Hebrews in Apocryphal and New Testament times, as well as that in which portions of the Old Testament, notably Daniel and Nehemiah, were written. Considerable attention is devoted to Biblical prosody, the vexed question of Meter being discussed by Cobb; Rime and Parallelism, by Casanowicz; and Strophic Forms, by König. A complete list also is given of the Hapax Legomena of the Old Testament (Casanowicz and Schloessinger). Certain peculiarities of the Biblical text are treated in the articles Small and Large Letters, Suspended Letters, Tagin (Eisenstein), and Verse-Division (Max Margolis); the last-mentioned, curiously enough, when connected with the enumeration of chapters, being derived from the Christian Bibles.

Hebrew Grammar

It was not, of course, the intention of the ENCYCLOPEDIA to give a complete Hebrew grammar, but certain aspects of the latter are treated in the articles Accents (Margolis), Punctuation, Vocalization (Levias), and Names, Personal (Jacobs). There is, besides, a very thorough article on its history, among both Christians and Jews, by Prof. Bacher, with elaborate lists of Jewish and Christian grammarians. In addition there are separate biographies of the chief of these; notably Ibn Janaḥ (Broydé), Dunash Ben Labrat̠ (Bacher), Ibn Barun (Broydé), Judah Ḥayyuj (Levias), Tanḥum

Ben Joseph (Broydé), and Nathan Ben Jehiel (Enelow), among the Jews; and the Buxtorfs (Kayserling) and Gesenius (Jacobs), among the Christians. A very complete list of Christian Hebraists is given by Prof. Gottheil.

The beginnings of Hebrew grammar are traced in that elaborate system of annotation of the books of the Old Testament known as the Masorah (Levias); and particular attention is given to translations made by Jews from the Bible in the articles Targum (Bacher), with which is connected the article Meturgeman Levias); Greek Language (Krauss); Bible Translations (Gottheil); Peshiṭta (Seligsohn); Vulgate (Price), with which may be compared the article Jerome (Krauss). Full accounts are given of the great masters of the Masorah, Elijah Levita (Broydé) and Seligman Baer (Gottheil). In this connection mention may be made of the article on Abbreviations and that on Gematria (Levias), the curious system of identifying different words the numerical values of the letters of which are identical.

Hebrew Inscriptions

The very earliest appearance of Hebrew is discussed in the article Paleography (Broydé and De Ricci); the two celebrated inscriptions, that on the Moabite Stone (McCurdy, viii. 634–636) and the Siloam Inscription (Berger, xi. 339–341), are treated at length; and the results are summed up in the long article Alphabet (Lidzbarski, i. 439–454), which is of general interest, showing the relation between the ancient Hebrew and the ancient Greek letters, the sources of all modern European alphabets. This article is ac-

companied by the largest series of plates illustrating the development of the alphabet ever brought together.

In addition to Hebrew itself, the grammar and philological bearings of the dialects used by Jews are treated in the articles Judæo-German (Wiener), Judæo-Greek (Belleli), Judæo-Spanish (Kayserling), Judæo-Persian (Bacher). The various systems by which these languages are represented by Hebrew letters are detailed in Transliteration (Broydé).

LITERATURE

Turning from the external forms in which the Jewish spirit has found expression to that expression itself, of the 18,000 works (filling 30,000 volumes) in which ancient, medieval, and modern Jewish literature is enshrined, The Jewish Encyclopedia gives in due bibliographical form an account of at least two-thirds. Besides describing the productions themselves it deals with the general movements which they express. There is a sketch of Hebrew Literature as a whole (Davidson), besides a series of important articles on Judæo-Spanish Literature (Kayserling); Judæo-Persian Literature (Bacher), the first account of this curious side-show of the Jewish mind; Judæo-German Literature (Wiener); and Arabic Literature of the Jews (Hirschfeld). Particular attention may be drawn to the article on Modern Hebrew Literature (Slouschz), which reveals the whole development during the last 150 years of a movement toward reviving Hebrew as a means of national expression. Another aspect of the same movement is given in the article Haskalah (Wiernik); and its beginnings may possibly be traced to the school of the Biurists (Roubin).

Besides literature regarded from the point of view of the language in which it is written, there are many treatments of it in The Jewish Encyclopedia from the point of view of the form that it takes. Thus, there are special articles on Poetry, Didactic (Brody); Poetry, Lyric (Davidson); Drama, Hebrew (Seligsohn); Drama, Yiddish (Wiernik); Logic (Broydé); Satire (Davidson); Letter-Writing (Broydé); and Parody (Davidson). Other articles deal with various kinds of books under their generic headings; *e.g.*, Concordance (Bacher); Dictionaries (Gottheil and Bacher); Encyclopedia (Broydé); Year-Books (Jacobs); Periodicals (Popper and Gottheil), with the fullest list in existence; Memorbuch; and Martyrology (Salfeld).

The activity of the Jews as translators is dealt with in an elaborate article on Translations (Broydé). One of the most remarkable forms of this activity was the assistance given by Jews in the transmission of romantic and folk-lore literature from the East to the West. This is dealt with in a series of articles on Kalilah Wa-Dimnah, Barlaam and Josaphat, Sindbad (Jacobs), and Petrus Alfonsi (Kohut). It is curious to find the influence of Jews in such world-known pieces of literature as Æsop's Fables and Arabian Nights (Jacobs). On the other hand, the medieval romances have found their way into Jewish, or at any rate Yiddish, literature, as is shown in the articles Arthur Legend and Baba Buch (Jacobs). Of popular literature among the Jews an account is given in the articles Ma'aseh Books (Weil) and Ẓe'enah U-Re'enah (Seligsohn).

Of pure literature among the Jews there is not so

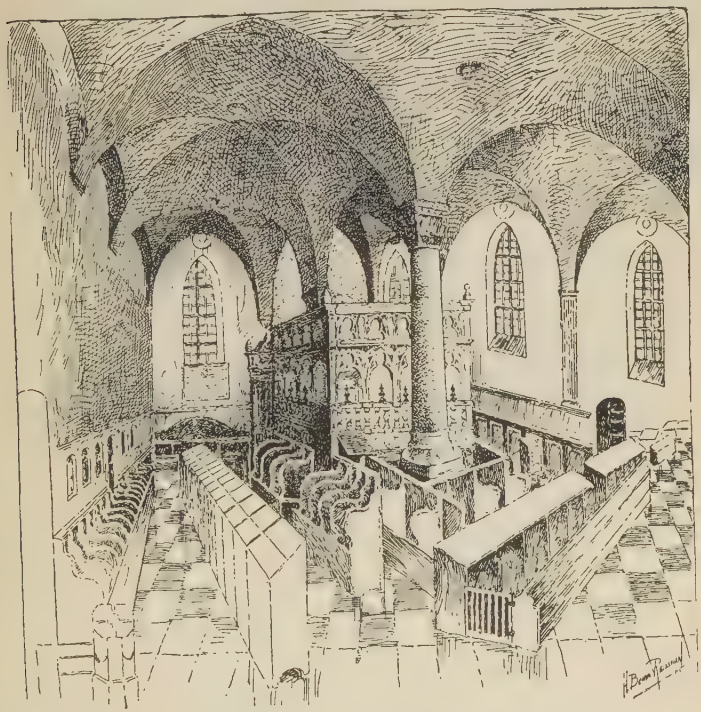
great an abundance. Apart from didactic, homiletic, and religious literature, Jews have rarely written for the pure love of the literary effect. Notwithstanding, accounts are given of a Jewish minnesinger, Süsskind of Trimberg (Mannheimer), and a Spanish poet, Santob De Carrion (Kayserling), while in pure Hebrew literature Immanuel Ben Solomon of Rome (Elbogen), Moses Rieti (Cassuto), and Judah Al-Ḥarizi (De Sola Mendes) almost exhaust the list of important authors, though Berechiah Ben Natronai (Jacobs) appr aches them in versatility, if not in originality.

Jewish Geographers and Scientists

Among writers of travels Benjamin of Tudela (Bacher) calls for mention more for his subject-matter than for the manner in which he deals with it. How far the alleged travels of Eldad the Danite (Eldad Ben Mahli ha-Dani; Broydé) are genuine is still somewhat doubtful. The only scientific writer of importance in the late Middle Ages was Tobias Cohn (Haneman). Of Jewish astronomers Abraham Bar Ḥiyya (Guttmann) and Isaac Israeli (Seligsohn) deserve notice, while among historians Solomon Usque (Kayserling), Solomon Ibn Verga, and Gedaliah ibn Yaḥya are the chief names. Special articles are devoted to the Ibn Tibbon (Schloessinger) family, which produced so many eminent translators, as well as to Faraj Ben Salim (Broydé) and Ibn Shem-Ṭob (Schloessinger). The curious polyhistor Leon of Modena (Broydé) and the encyclopedist Isaac Lampronti (Bacher) may bridge the gap between the general literature of the Jews and that known as rabbinical.

RABBINICAL LITERATURE

The men who carried on the tradition of lawgiver and prophet, psalmist and visionary, chose for the most part to put their works in the form of commentaries



Interior of the Old Synagogue at Worms.
(From a photograph.)

either on the Bible or on the Talmud. As has already been shown, the Talmud itself is a development mainly of the legal side of the Bible, while the Midrash repre-

sents a further stage of the prophetic and didactic portions of Scripture. The development of the legal side of the Talmud has already been treated under Talmudic Law (*vide supra* pp. 18–20); reference may, however, be here made to the responsa literature, described in the article She'elot U-Teshubot (Lauterbach). These responsa correspond to the "Responsa Prudentum" of the Roman law, and are casuistic decisions on points not raised in text-books. They are mainly written by the chief rabbinic authorities of the various ages, who are known as Aḥaronim (Deutsch), or "later ones," in contrast to the Rishonim, or "former ones." The earliest of the Rishonim are the Geonim, described in the article Gaon (Bacher). They were the leaders of the rabbinic schools, and their opinions were authoritative from the seventh to the eleventh century. The chief of these were Hai Gaon (Schloessinger), Sherira Gaon (Lauterbach), and, above all, Saadia Ben Joseph (Bacher), who touched all sides of rabbinical knowledge, being Bible commentator, liturgist, philosopher, polemist, and theologian.

The next great name after Saadia is that of Rashi (Seligsohn and Liber), the French commentator on Bible and Talmud, whose Bible exegesis had, through Nicholas de Lyra, an influence on even Luther and Calvin, and has thus profoundly modified the Protestant theology of modern times. His descendants and pupils formed a school of Tosafists who compiled the Tosefot (Seligsohn), which even to the present day are attached to the text of the Talmud, and are only second in importance to Rashi in explaining its intricacies. Chief among the Tosafists were Samuel Ben

Meïr (Ochser), Jacob Ben Meïr Tam (Schloessinger), Judah Ben Isaac (Jacobs), and Samson of Sens (Mannheimer). Other authorities of northern Europe were Isaac Ben Moses of Vienna (Schloessinger), known as Isaac Or Zarua', the author of a code; Eleazar Ben Judah of Worms (Broydé); Meïr of Rothenburg and Mordecai Ben Hillel (Ginzberg), the latter a halakist or legal casuist who may be associated with Moses Ben Jacob of Coucy (Schloessinger), also the author of a code. Simḥah of Vitry (Lauterbach) is more closely connected with liturgy, the great medieval prayer-book, the Vitry Maḥzor, being associated with him.

The Middle Ages

The other great school of rabbinical learning in the Middle Ages was that of Spain. Abraham Ibn Ezra (Bacher), the traveler, grammarian, exegete, and commentator; Joseph Ibn Migas (Schloessinger); Aaron Ha-Levi of Barcelona (Ginzberg), the legist; and Isaac Alfasi (Friedlander), the codifier of the law—all these prepared the way for the greatest mind of the Jewish Middle Ages, Moses Ben Maimon (Broydé and Lauterbach, ix. 73–86), more generally known as Maimonides. Both in theology and in law he was epoch-making. His great opponent, Abraham Ben David of Posquieres (Ginzberg), also receives adequate notice in the Encyclopedia; and the conflict between his opponents and adherents is represented in the article Abba Mari of Lunel (Friedlander). Another link between northern and southern Europe is Asher Ben Jehiel (Deutsch), codifier; while still a further aspect of the interesting movement is represented by the mystic commentator, Moses Ben Naḥman (Broydé), known

as Naḥmanides. With Maimonides and Naḥmanides the great Jewish names of the Middle Ages cease, owing mainly to the increase of the severity of persecutions in the thirteenth and fourteenth centuries. But in Spain, just before the expulsion of the Jews, Isaac Aboab and Isaac Abravanel (Kayserling) were important chiefly in the commentatorial sphere, while in Mayence Jacob Ben Moses Mölln (Neumann) was prominent. The school of Safed then took the field with Jacob Berab (Ginzberg), Joseph Caro (Ginzberg), and Jacob Ḥabib (Deutsch and Friedberg), these being followed by important Polish rabbis like Mordecai Jaffe (Eisenstein) and Moses Isserles (Seligsohn). Finally in the eighteenth century the disputes of Jacob Emden (Seligsohn), and Jonathan Eybeschütz (Deutsch), especially with regard to the validity of amulets, constituted almost the last flicker of rabbinical scholarship of the olden type, though legal casuistry never lost its hold, but found representatives like Shabbethai Ben Meïr Ha-Kohen (Friedberg), known also as Shak, Meïr Ben Jacob (Maharam), and Schiff (Ochser).

Meanwhile the study of rabbinical learning itself became the object of further study, culminating in the so-called "science of Judaism." This began with Azariah Ben Moses Dei Rossi (Broydé), and after being taken up in the north by Elijah Gaon, was brought into full force by Solomon Rapoport (Waldstein); Leopold Zunz (Hirsch, xii. 699–704); and Nachman Krochmal (Rosenmann), whose efforts to analyze and arrange in due order the rabbinical studies of the past were followed up by Isaac Hirsch Weiss (Seligsohn), Solomon Halberstam (Bacher), and Zacharias Frankel (Deutsch).

BIBLIOGRAPHY AND TYPOGRAPHY

Besides the languages in which Jewish literature is written, the form in which it has been made accessible to the student also receives attention in THE JEWISH ENCYCLOPEDIA; accordingly a series of articles on Jewish bibliography and typography is given. Besides a general article on Bibliography (Jacobs), articles on Book Collectors (Jacobs) and the Book Trade (Broydé) appear. The great collections of Jewish books are dealt with in general in the article Libraries (Gottheil), special articles, in each case written by the librarian in charge, being devoted to the main collections like those of the British Museum, London (Margoliouth), the Bodleian Library, Oxford (Cowley), the Bibliotheque Nationale, Paris (Schwab), and the Vatican Library, Rome (Guidi). The catalogues of these and other libraries are described by Mr. Broydé. As supplementing the article on Bibliography the articles Anonymous Works (Broydé) and Pseudonymous Works (Davidson) will be found of interest. The original sources of all this huge literature are, of course, to be found in Manuscripts, of which an elaborate account—illustrated by over eighty facsimiles of Hebrew manuscripts—is given by Prof. Blau, Dr. Margoliouth, and Joseph Jacobs, besides supplementary articles on Vellum (Blau), Ink (Jacobs), and Pen (Nowack). One of the sources from which the greatest amount of novel information in this regard has been obtained in recent years is the curious custom of having a graveyard for manuscripts, known as the Genizah (E. N. Adler). Here, as elsewhere, supplementary information is given in the articles devoted to the great bib-

liographers, as Shabbethai Bass (Ginzberg), Isaac Ben Jacob (Wiernik), Moritz Steinschneider (Singer), and Joseph Zedner (Deutsch) among the Jews, and Bartolocci and Johann Christoph Wolf (Jacobs) among Christians.

As regards printed books, one of the most elaborate articles is that devoted to the "holy work" of Typography (Jacobs, xii. 295–335), where for the first time in English, an account is given of the rise and development of this art among the Jews. The article contains also for the first time an enumeration of the various classes of Hebrew books that have been put into type (xii. 333–334). A list is given of the Hebrew books printed in the fifteenth century known as Incunabula (Jacobs), and other articles are devoted to certain characteristics of printing, *e. g.*, Title-Page (Eisenstein), Colophons (Gottheil), Chronograms (Ginzberg), and Borders (Freimann). Among the forces which determined the external form of Hebrew books was the Censorship (Porges, Zametkin, and Jacobs, iii. 642–652), which has given to Jewish books a sort of "ghetto bend."

The very Titles of Hebrew Books are discussed (Eisenstein), as well as their Prefaces and Dedications (Eisenstein), while a fully illustrated article deals with Printers' Marks (Freimann). The chief printers receive attention, both Christians, as Daniel Bomberg (Schwab) and Anton Von Schmid (Mannheimer), and Jewish, as Soncino (Jacobs) and Romm (Wiernik). Indeed, it might almost seem that an excess of space had been devoted to this side of Jewish activity, were it not remembered that the whole of Jewish life depends in the last resort on Hebrew printing.

THEOLOGY

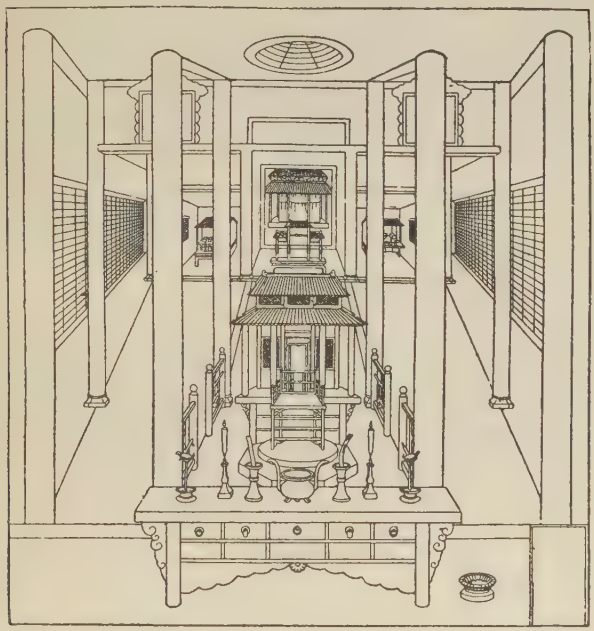
While the Jewish intellect devoted itself, at least in post-Biblical times, mainly to the practical side of the Jewish religion, so that the greatest number of specifically Jewish productions were devoted to Talmudic law and Rabbinica, it by no means neglected the theoretical foundations of Judaism or theology. While Judaism is chiefly a discipline, it is nevertheless a doctrine also. This aspect of the spiritual activity of the Jewish people has accordingly received full attention in The Jewish Encyclopedia. It may fairly be claimed that its pages contain, for the first time in something like systematic development, an account of Jewish theology. This has two aspects: (1) the Jewish answers to the sempiternal questions of man before the universe and his fate; and (2) the specifically Jewish conception raised by the special position of Jewish life and thought—in other words, the Jewish attitude toward theology in general, and the specific conception of Jewish theology in particular.

In this section, as in that devoted to the Bible, an allowance had to be made for the existence of two fundamentally different schools of Jewish theology. During the last century and a half a division has arisen among Jews, as among Christians and others, as to the relative importance to be assigned to tradition in the formation of the religious life. The so-called Reform Jews, influenced perhaps by the increasing rationalism of the spiritual environment of modern Europe, especially in Germany, lay more stress upon the creed aspect of religion than upon its practical embodiment as discipline, and, in the former connec-

tion, minimize as much as possible the divergencies between the beliefs of the Jews and those of their neighbors. On the other side, the representatives of the so-called Orthodox or conservative wing of the Jewish army of thought always laid more stress upon discipline than upon belief; and they have not cared to lay down in systematic form the underlying principles governing them and the Jewish life, which they are content for the most part to defend as a matter of loyalty and reverence. THE JEWISH ENCYCLOPEDIA has made an attempt to steer evenly between the two opposing schools of Jewish thought. On the practical aspects of Jewish theology it naturally gives the practise of the ages, though when necessary it mentions the modifications made by the modern school. When it comes to doctrine, the greater readiness of the Reform school to put its views on record has given it a certain amount of superiority, for which some allowance has to be made in reading the ENCYCLOPEDIA; but even here the main positions of the Orthodox school have been also represented by typical examples of Jewish doctrine.

Thus there are two general treatments of Jewish theology given in THE JEWISH ENCYCLOPEDIA: one under the heading Judaism (Kohler) from the Reform standpoint; the other, under the title Theology (Lauterbach), giving the conservative aspects of the subject. Similarly as regards the creed, Articles of Faith (Hirsch) have been treated by an eminent representative of the Reform school, which article is to some extent balanced by the article Oral Law (Lauterbach), giving the Orthodox basis for conservative Jewish practise. Also on the fundamental problems at issue

between the two schools, the function of the Law in Jewish life, a dual article on Nomism (Lauterbach and Kohler), gives both sides of the question; compare also Anti-Nomianism (Kohler). Another aspect of the



Interior of the Synagogue at K'ai-Fung-Foo, China.
(From the "Jewish Quarterly Review.")

same subject is given in Commandment (Kohler and Hirsch), which topic, characteristically enough, is followed by an article on the 613 Commandments (Broydé), the rules derived directly from the Bible which, according to the Orthodox conception, should control every action of a Jew's life. It is perhaps fair

to add that there is a still further account of the Reform view of Judaism, both in its logical and in its historic development, in the article Reform Judaism (Hirsch and Philipson), while there is a further exposition of the prominence of the Law in Jewish life in the article Torah (Blau).

Taking the topic of theology in more systematic detail, attention may be first directed to the articles under the caption God (Hirsch, vi. 1–15). The theological aspects of the sublime conception are dealt with in the articles Theocracy (Hirsch), Abba, "Father" (Kohler), Monotheism (Philipson), and Providence (Hirsch), while the opposing views are given under the rubrics Agnosticism and Atheism (Hirsch). The relations between this conception and Scripture are dealt with in Jewish philosophy, and will be discussed further on, but they are also treated in the articles Anthropomorphism and Allegorical Interpretation (Ginzberg). Other and more specifically Jewish views of the Supreme Being are indicated in the articles Shekinah (Blau), Names of God (McLaughlin and Eisenstein), Tetragrammaton (Blau), and Kiddush Ha-Shem (Kohler); and three ideals, supposed to be specifically Christian, but shown to be definitively Jewish, are discussed in the articles Holy Spirit (Blau), Kingdom of God (Kohler), and Son of God (Hirsch).

COSMOLOGY

The cosmology of Jewish theology has generally engaged the attention of the Jewish mystics, and will be dealt with later under that heading. The subject of Creation (Hirsch) is in order here, and may lead on

at once, as in the first chapter of Genesis, to Jewish anthropology in its technical theological sense. This is connected with the doctrine of pure theology by the concept of Godliness (Hirsch) as the key to the Jewish ideal, to be carried out in Holiness (Kohler), resulting in the production of the Saint and Saintliness (Eisenstein). Man's responsibility to God is dealt with in the article Duty (Philipson), and the sanctions of such responsibility in the articles Judgment, Divine (Kohler), and Day of Judgment (F. Rosenthal and Kohler), leading up to a whole system of Eschatology (Kohler), with its view of Gehenna (Blau), Leviathan and Behemoth (Kohler and Broydé), Immortality of the Soul (Kohler), and Resurrection (Barton and Kohler). The last-named article may be supplemented by that of views and customs on Death (Eisenstein and Kohler, iv. 482–486). Closely connected with this are the Jewish views on the Fall of Man (Hirsch) and Sin (Eisenstein, xi. 376–379), and the specifically Jewish conception of Original Virtue (Jacobs), a doctrine counterbalancing the more one-sided Christian view of Original Sin. This again is intimately connected with the more human Jewish attitude toward the Body and the Flesh (Hirsch); compare also Asceticism (Hirsch). Here another entirely Jewish conception of the temptations to sin is represented in the article Yezer Ha-Ra' (Jacobs), the more human representative of the Satan-concept of ordinary theology.

Anthropology (Theological)

The more definite problem of the relations between God and, not man in general, but the Jewish people in particular, is dealt with in the article Revelation

(Kohler), with its cognate subjects Inspiration (Kohler) and Divine Grace (Eichler). This gives rise to the conception of the Chosen People (Kohler), which has to be contrasted with the article Gentile (Hirsch and Eisenstein)—in which the antagonism to the outer world is by no means shirked—and which leads up to the theological view of Intermarriage (Kohler and Jacobs). Here comes in the Jewish subject Messiah (Buttenwieser), with which is closely connected the conception of the Remnant of Israel (Hirsch).

Besides discussing the theological views of man's nature in their Jewish aspects, THE JEWISH ENCYCLOPEDIA deals with the main virtues and qualities of human beings in a somewhat novel way by giving the views of the Biblical writers and rabbinical authorities on the various subjects. Articles of this kind are those on Fear (Guttmacher), Cruelty (Hirsch), Forgiveness (Guttmacher), Humility (Schreiber), Joy, Love and Life (Kohler), Patience (Harris), and Wisdom (Kohler); while more practical topics of a somewhat similar kind are dealt with under Repentance (Schloessinger and Kohler), Atonement (Kohler), Rebuke (Eisenstein), Anger (Kohler), and Cruelty to Animals (Greenstone). Even universal vices are thus dealt with in the articles Lying and Hypocrisy (Kohler).

Theology would not be theology without its damnatory clauses, which in Judaism depend to some extent on Rabbinical Authority (Kohler), with its practical exercise of Anathema (Voorsanger), Ban (Kohler), and Excommunication (Greenstone). It is characteristic that in Judaism these ecclesiastical weapons are brought into play mainly against transgressions of practical commands of the Law, not against divergen-

cies from the creed. Nevertheless these are recognized in Judaism, and their theological aspects are treated in the articles Heresy (Kohler) and Apostasy (Kohler and Gottheil), while the Talmudic aspect of the subject is discussed under the rubric Min (Broydé) generally associated with the early Christians. The chief Jewish heresies are, of course, treated in their proper places, notably the Essenes, Pharisees, Sadducees, and Zealots (Kohler); but besides these, less well-known sects are dealt with in the articles Boethusians (Ginzberg), Bostanai (Ginzberg), Dositheus (Krauss), Yudghanites (Broydé), and especially the modern mystical sect of the Ḥasidim (Dubnow), corresponding in some respects to the Methodists, in others to the Quakers. The two leaders of the Ḥasidim are dealt with in the articles Ba'al Shem-Ṭob and Baer of Meseritz (Ginzberg).

The main Jewish heresy is that of the Karaites. Here there are again two general articles on Karaites and Karaism (Harkavy and Kohler, vii. 438–447), the latter of which deals with the difference between Karaite and Rabbinite ritual, another phase of which is dealt with under Incest (Broydé). The life and motives of the founder of the sect, Anan Ben David, are dealt with by Dr. A. Harkavy, the greatest living authority on the Karaites. Other leaders of Karaitic thought are dealt with in the articles Ḳirḳisani (Broydé), Sahl Ben Maẓliaḥ (Ochser), Tobiah Ben Moses (Seligsohn), Caleb Afendopolo (Kohler and Gottheil), and Benjamin Ben Moses Nahawendi (Broydé). A whole collection of Karaitic celebrities is dealt with in the Troki family. Finally a special article is devoted to the man who revived modern interest in this curious sect, Abraham Firkovich (Wiernik).

CHRISTIANITY IN ITS RELATION TO JUDAISM

Especial interest will doubtless be taken both by Jews and Christians in the numerous articles in The Jewish Encyclopedia on Christianity, dealt with, of course, in its relation to Judaism and the Jewish people. While every attempt has been made to avoid hurting the feelings of readers, perfect frankness has been the tone adopted in this section of the Encyclopedia, it being felt that what would be expected, even by Christian readers, would be a plain, straightforward statement of the reasons for disagreement with the current opinions of the majority. The central personality of Jesus of Nazareth (vii. 160–173) has been dealt with in three articles: one on the historical problems presented by his life (Jacobs); another on the theological aspects of his career (Kohler); and the last on the Jewish legends, antipathetic in tone, that have collected about his exploits (Krauss). A side-issue of the life is given in the article Crucifixion (Hirsch), with which may be associated the symbolic associations of it in the article Cross (Kohler). The sources from which Christianity professes to derive its theological constructions have also been studied in the Encyclopedia with a special view to their Jewish side, and there is a general article on the New Testament (Kohler), dealing with the Gospels—also separately dealt with in the article Gilyonim (Blau)—and the Acts of the Apostles. The Epistles of Paul are treated, together with his life, under Saul of Tarsus (Kohler); another article treats of the Epistle of James (Kohler); while the Epistles associated with Peter are dealt with under the title Simon Cephas (Kohler). It is gener-

ally recognized, even among Christian theologians, that the Book of Revelation is entirely a Jewish production; and it is, of course, so treated in the ENCYCLOPEDIA.

But besides these sections of the New Testament, other portions of early Christian literature are also treated as part of the Jewish contributions to the world's thought. Thus, the earliest Church catechism, the Didache (Kohler) is shown to be derived from an earlier Jewish catechism known as "The Book of the Two Ways," while the earliest document of Church discipline, the Didascalia (Kohler), is similarly shown to be fundamentally Jewish. Another article of similar nature deals with the Clementina, or Clementine Writings (Ginzberg).

Having shown that the written sources of Christianity are so largely Jewish in character, it will not be surprising to find that the article Christianity (Kohler, iv. 49–59) is devoted mainly to showing the essentially Jewish nature of the religion so-called. This is further shown in the articles on conceptions generally thought to be the monopoly of Christianity, but claimed in the ENCYCLOPEDIA for Judaism; *e. g.*, Brotherly Love, New Birth (Kohler), Golden Rule and Son of Man (Hirsch). Similar treatment is given to the topics Lord's Prayer and Lord's Supper (Kohler). Not that the divergence at certain points is not equally firmly recognized, as conceived from the articles Trinity (Krauss), Servant of God, Son of God (Hirsch), Man, Son of, and Mediator (Kohler). Even in the practical aspects of theology the Jewish sources of some of the best-known Christian practises are given, as in the articles Baptism (Krauss), Binding and

Loosing (Kohler), Godfather (Drachman), Ordination (Lauterbach), and Symbol (Ochser). The points in dispute between Church and Synagogue are dealt with in general in articles entitled Polemics and Polemical Literature (Broydé) Apologists (Baeck), and Disputations (Kohler).

Other divergent religions are also treated in the ENCYCLOPEDIA either as influencing or as being influenced by Judaism. In the former aspect the articles Avesta, Zoroastrianism (Jackson), and Pahlavi Literature (Gray) deal with the influence of Parseeism on Judaism in its later phases, while the three articles Islam (Goldziher), Mohammed (Grimme and Montgomery), and Koran (Frankel) deal in the main with the influence of Judaism on the Arabian prophet and religion. The article Hadith (Goldziher) treats of a curious parallel between Jewish and Islamic law. Similar outlying sects are dealt with in the articles Mandæans (Broydé), Ophites (Krauss), Therapeutæ (Kohler), and Nazarenes (Krauss).

MYSTICISM

While in some of their aspects Jewish life and theology may be regarded as especially arid and technical, in others emotion dominates reason, and in the theological sphere produces that amalgam of feeling and thought known as mysticism. Certain theological problems may be regarded as the vestibule of this mysterious temple; for example, those of Preexistence (Blau), Transmigration of Souls (Broydé), and from the Biblical side, Theophany (Richtmann). Indeed in earlier Jewish mysticism the subject is concentered

on the question of Creation (Hirsch), as set forth in the first chapter of Genesis, and on the theophany of the sixth chapter of Ezekiel, known technically as Ma'aseh Bereshit and Ma'aseh Merkabah (Biram); compare also Merkabah (Kohler). But the whole subject of Jewish mysticism has its technical name, Cabala (Ginzberg, iii. 456–479), under which it is elaborately treated. The main cabalistic sections are dealt with in the separate articles Emanation (Broydé), Adam Ḳadmon (Ginzberg), Shem Ha-Meforash (Bacher), and Sefirot (Broydé). What may be termed the Scriptures of the Cabala are treated in the articles Yeẓirah (Ginzberg and Kohler) and Zohar (Broydé)—the latter, a mystical and allegorical commentary on Genesis, has been respectively ascribed to Simeon Ben Yoḥai (Seligsohn) and Moses de Leon (Kayserling); but modern research tends to repudiate both claims. A similar treatise, Shi'ur Komah (Blau) is curious in that it literally attempts to give the dimensions of the Almighty. The chief authorities and moving forces of the Cabala are dealt with in the articles Moses Ben Naḥman, Isaac Luria (Broydé), Ibn Waḳar (Seligsohn), Moses Botarel (Lauterbach), and Moses Cordovero, familiarly known as Remaḳ (Broydé). The two chief representatives of the Christian Cabala are Pico De Mirandola (Ochser) and Baron von Rosenroth (Broydé). Points touched by the Cabala form the subjects of the articles Memra (Kohler), Meṭaṭron (Blau), Bride, Taxo (Kohler), and Abraxas (Blau). The last-named topic is however more in consonance with Gnosticism (Hirsch).

Mysticism or its analogues existed before the Cabala; and certain articles of the Encyclopedia treat of its

beginnings even in Bible times. In particular the Angelology (Blau) and Demonology (Kohler) of Bible and Talmud receive elaborate treatment. With regard to the former, separate articles are devoted to Cherubim (Muss-Arnolt), Seraphim (Benzinger), Raphael, Samael, Sandalfon (Blau), Michael (Seligsohn), and especially the Angel of Death (Blau), who fills so large a space in the Jewish imagination. The somewhat peculiar position held by Satan (Blau) in Jewish theology is duly set forth under that caption, as are also Jewish views as to the intermediate beings, superhuman and infrahuman, Lilith and Shamir (Blau).

It is a moot point how far the bad angels are identical with the false gods mentioned so frequently in the earlier annals of Israel. The latter are discussed in general under the topics Star-Worship (Seligsohn), Idol-Worship (Blau), Tree-Worship (Barton), as well as in special articles like Ba'al (Kohler), Dagon (König), and Teraphim (Eisenstein and Seligsohn). Here occurs the transition to Magic (Blau) and Witchcraft (Barton), with the usual forms of Incantation and Necromancy (Blau). It is doubtful in what category the Jewish views of Omen and Lots (Blau) should be included. The existence of the Urim and Thummim (Muss-Arnolt) add to the doubt.

Popular mysticism may be said to take the form of Superstition (Gudemann and Jacobs); under this caption is given a remarkable series of examples showing how the superstitions of the nations have crept into modern Jewish folk-lore. Chief of all these is the curious effect attributed to the Evil Eye (Blau). Special articles are also devoted to Folk-Lore, Folk-Medicine, Folk-Tales (Jacobs), and Folk-Songs (Har-

kavy). Attached to the article Folk-Lore is a list of topics which may be regarded as falling under this curious outwork of knowledge (see v. 425–426).

PHILOSOPHY

The Jewish Encyclopedia gives also a full account of the more formal attempts to solve the problems of life and thought, known as philosophy. What theology attempts to solve by faith, and mysticism by emotion, philosophy tries to elucidate by reason. A general sketch of Jewish thought is given under Arabic-Jewish philosophy (Stein) and, in the earlier stages, under Alexandrian Philosophy (Wendland) and Hellenism (Siegfried). The sources of Jewish philosophy are given under Aristotle (Ginzberg and Loewenthal); Averroism (Broydé); Avicenna (Loewenthal); Ghazali, and Sufism (Broydé), though the latter is perhaps more a source of mysticism than of philosophy. The chief Jewish philosophers influenced by these thinkers and systems are given in the articles treating of Saadia (Bacher), Solomon Ibn Gabirol (Wise), Baḥya Ben Joseph, Joseph ben Jacob Ibn Ẓaddiḳ, Judah Ha-Levi, Moses Ben Maimon, the central figure of the whole philosophic movement, Levi Ben Gershon (Broydé), Ḥasdai Crescas, and Joseph Albo (Hirsch). The whole culminated in Baruch Spinoza (Jacobs, xi. 511–520), who is regarded "either as the consummation or as the evisceration of Jewish philosophy." The influence of the Jewish medieval philosophers on the Christian scholastics was important, as can be seen from the articles Peter Abelard (Newman), Albertus Magnus, Alexander of Hales (Guttmann), Thomas Aquinas

(Broydé), Roger Bacon (Cohen), Duns Scotus (Guttmann), and Guillaume of Auvergne (Broydé).

Jewish influence on modern philosophy is mainly concentered in Spinoza, the article on whom has al-

Moses Mendelssohn.
(From the drawing by Daniel Chodowiecki.)

ready been referred to. The main topics of Jewish philosophy are dealt with under Soul, Microcosm, Free Will and Attributes (Broydé), the last-named, the center of discussion in Jewish philosophy, being really one of theology, as is seen from its central problem,

which may be defined as the possibility of ascribing attributes to the Divine. The influence of modern philosophy on Jewish thought is the main topic of the articles Evolution and Hegel (Hirsch).

Besides articles on philosophy pure and simple the ENCYCLOPEDIA contains others on Logic, Category (Broydé), and Ethics (Kohler, Broydé, and Hirsch), the last of which again borders on theology.

CEREMONIES

As has been emphasized throughout this account, Jewish life is largely dominated by practises sanctified by tradition. Ceremonies (iii. 654–656) in general are discussed by Dr. Kohler. Some of these are directly commanded in the Pentateuch, and are, therefore, enumerated in the 613 Commandments (Broydé); others have grown up as traditional customs, the binding force of which is discussed in the article Custom (Greenstone, iv. 395–398). The details of all these are given in THE JEWISH ENCYCLOPEDIA as far as possible with minute accuracy, as those who follow the customs of their fathers may at times desire to consult it for guidance in the hallowing of the Jewish home. In particular the customs of the Holy Days of the year (Greenstone, vi. 444–446) are dealt with in full detail. Preparatory to this, the history and calculation of the Jewish Calendar (Adler and Friedlander, iii. 498–508) are given, with a full set of tables for calculating the Jewish date for any time between the years 1,000 and 2,000. One of the most elaborate articles in the ENCYCLOPEDIA is devoted to the peculiar aspect of the Jewish calendar, the device by which it fixes the rising

and setting of the Sun (Eisenstein, xi. 591–597). As this determines the beginning and the ending of the day and, therefore, the hours at which the frequent fasts conclude, it was found necessary to give special tables showing the exact moment when the day finishes for all the latitudes in which Jews mostly

Marriage Ceremony.
(From a Passover Haggadah, Amsterdam, 1695.)

congregate, and a chart presenting the same information in graphic form.

A general treatment is given of Festivals (Hirsch), Fasting and Fast-Days. The question at issue between Orthodox and Reform Judaism as to the Second Day of Festivals (Willner) is impartially discussed in the Encyclopedia. Among the most sacred days is the Sabbath (Hirsch and Greenstone, x. 587–602), the

article on which deals at length with the restrictions as to work. The special Sabbaths of the year are treated in Shabbat Ha-Gadol (Eisenstein), Shabbat Naḥamu, and Shabbat Shubah (Willner). Next to the Sabbath in sacredness is the Day of Atonement (Margolis, ii. 284–289). Then comes Passover (Hirsch, ix. 548–556), with the home service of the Seder (Dembitz). The New Year (McLaughlin and Eisenstein, ix. 254–258) has become as it were an adjunct to the Day of Atonement, and the intervening Penitential Days (Dembitz) make the first ten days of the month of Tishri the "awful days" of Judaism. Pentecost (Eisenstein and Magnes) and Tabernacles (Friedmann) complete the great days of the year, though Purim (Malter) and Ḥanukkah (Kohler) retain full vitality. In connection with the former feast a very curious collection of special Purims (Franco and Malter) is enumerated.

Minor sacred days are the subject of articles; as New Moon (Eisenstein), Omer, Lag Be- (Greenstone), and Yom Kippur Ḳaṭan (Eisenstein), while an important feast of early days, now no longer respected, was that of Water-Drawing (Eisenstein). Especial days of Tabernacles are Shemini ʻAẓeret (Kohler and Dembitz), Hoshaʻna Rabbah (Dembitz), and Simḥat Torah (Ochser), on which the curious custom of having a Bridegroom of the Law (Drachman) is observed.

Besides these fixed periods for public worship the less regular recurrent events of private life also receive attention in The Jewish Encyclopedia. Childbirth (Grunwald), Birthday (Roubin), Redemption of the First-Born (Greenstone), and Bar Miẓwah (Koh-

ler), with the more modern rite of confirmation (Kohler), may be regarded as leading on to Betrothal (Drachman), and Marriage Ceremonies (Grunwald), which have sometimes to be preceded by the curious custom of Ḥalizah (Greenstone), or repudiation by a deceased husband's brother. Ceremonies connected with death take up an unusually large number of articles; *e. g.*, Death, already referred to; Ṭaharah (Eisenstein), or the ceremonial washing of the dead; Ḥebra Ḳaddisha (Hirsch), the fraternity which helps to lay out the dead; Funeral Oration and Funeral Rites (Greenstone); Mourning (Eisenstein); Memorial Service (Kohler); Jahrzeit (Eisenstein); Burial and Ḳaddish (Kohler), the quasi-mass said by orphans in honor of their deceased parents. The material side of this mournful subject is represented by Coffin (Eisenstein), Cemetery (Kohler), Tombstone (Broydé and Jacobs), and Shroud (Eisenstein). Shinnuy Ha-Shem (Eisenstein), the curious custom of changing the name of a person when he is dangerously sick, may be mentioned in this connection, and the even more curious custom of Ḥibbuṭ Ha-Ḳeber (Kohler).

Coming to the more constant elements of the individual life, one may begin with Ablution (Drachman and Kohler), and proceed to the Dietary Laws (Greenstone, Kohler and Hirschfeld, iv. 596–601), which have been so efficacious in preserving the "aloofness" of Israel. This is connected with the question of Clean and Unclean Animals in the Bible (Ginzberg), and finds its practical aspect in the Jewish butchers (See Shoḥeṭ, Ochser) with their practises of Sheḥiṭah (Greenstone), Porging (Eisenstein), and Bediḳah (Drachman), and the home custom of Meliḥah (Green-

Purim Players.

(From Leusden, "Philologus Hebræo-mixtus," 1657.)

stone), or salting the meat before cooking it; compare also Ṭerefah (Eisenstein).

Theological aspects of individual life are represented in the articles Bareheadedness (Deutsch), Wig, Sha-'aṭnez (Eisenstein), a curious rule which prevents the rigid Jew from wearing linsey-woolsey, or any mixture of animal and vegetable threads. Other aspects of the individual life are given under Siyyum (Eisenstein), the ceremony used at the conclusion of the study of a tractate of the Talmud and Semikah (Lauterbach), the process by which ordination (Lauterbach) is made effectual, the origin of the "laying on of hands" of the Christian ritual. This confers the rabbinical diploma known as the Hattarat Hora'ah (Eisenstein).

Paraphernalia and Vestments

Turning from the ceremonies to the physical objects associated with them, one may notice Elijah's Chair (Grunwald), used in circumcision; the Etrog, Lulab (Casanowicz) and Sukkah (Lauterbach) used in the Feast of Tabernacles; the Sabbath Lamp (Greenstone), lit by the housewife before the Sabbath; and the Habdalah Box (Jacobs) used during the ceremony at the conclusion of the Sabbath. In the house the Mezuzah (Casanowicz) on the door-post and the Mizrah (Greenstone) on the eastern wall are the two most notable objects. At Passover Maẓẓah (Eisenstein), or unleavened bread is used; and at Ḥanukkah (Kohler) the Menorah or eight-branched candlestick. The Shofar (Eisenstein and Cohen) or trumpet is used on New-year's Day and to mark the closing of the Day of Atonement. For individual use there is the Ṭallit (Eisenstein), or prayer-scarf, worn over the

clothes, and the Arba Kanfot (Casanowicz) used within to carry the Fringes (Eisenstein), which were perhaps originally intended to serve the same function as the Catholic beads; see Knot (Jacobs). Phylacteries (Blau and Hirsch) also serve the same purpose.

It is natural that the Synagogue (Dembitz and Bacher, xi. 619–631), which is the center of Jewish religious life and ceremonial, should be elaborately treated. An account is given of Synagogue Architecture (Brunner and Jacobs, xi. 631–640), with numerous ground-plans of synagogues. The chief objects within the synagogue are: the Almemar (Kohler and Brunner), or reading-desk; the Pulpit (Eisenstein), from which the sermon is recited; and the Ark of the Law (Brunner), in which are kept the most sacred objects of Jewish life, the Scroll of the Law (Eisenstein and Blau, xi. 126–134), with its Mantle and Yad or pointer (Eisenstein). The perpetual Lamp (Casanowicz), which adorns the Ark (Brunner), and the Laver (Casanowicz), by which ritual purity is secured for the blessing of priests, are the chief other sacred objects within the synagogue.

LITURGY

The crown and flower of the religious life of the Jew consist in his prayers. At the destruction of the Temple, all the gorgeous ceremonial connected with it practically disappeared, and all that remains is the "sacrifice of a contrite heart" expressed in the grand liturgy of the Hebrew race. The Jewish Encyclopedia devotes many articles to a description of these prayers, in many cases giving complete translations of them. Besides general articles on Prayer (Eisenstein)

and Liturgy (Blau) there are articles on whole classes of prayers as Benedictions (Kohler), Devotional Literature (Eisenstein), Responses (Dembitz), and a special article on the well-known response Amen (Ginzberg) in which much curious lore is collected. The two chief prayers which form the nucleus of all public services are examined at length, the Shema' (Eisenstein), or enunciation of the Divine unity; and the Shemoneh 'Esreh (Hirsch), or eighteen blessings, the various forms of which are analyzed and translated with minute thoroughness.

As the Law is the formative principle of Judaism, so the reading from the Law (Kohler, vii. 647–648) is the central function of Divine service. The division of the Pentateuch into the Parashah (Dembitz) and Sidra (Seligsohn and Dobsevage) is directly connected with it, while the 'Aliyah (Kohler), or calling up to the Law admits of the participation of the layman in the sacred office. The special functions of the Maftir (Eisenstein), or "last called up," relate rather to the Haftarah (Buchler and Dobsevage), or reading from the Prophets corresponding to the First and Second Lessons in the English Church, which derived the custom doubtless from the Jews. The origin of this custom is elucidated in the article Triennial Cycle (Jacobs), where it is shown that the division of the Pentateuch into five books is intimately connected with the various New-years on which the beginnings of the various books were read. The reading of the Law is dependent upon the presence of a Minyan (Dembitz) or legal quorum. The special series of prayers read through in the course of the day are treated in the articles Ma'arib, Minḥah (Eisenstein),

and Musaf (Greenstone). Other special prayers are: Grace at Meals, Gomel Benshen (Dembitz), the Confession of Sin (Kohler), and the blessing of the Sun and the New Moon (Eisenstein). The hymns which adorn the public service of Israelites are described

Mantle of the Law.
(In the British Museum.)

under the article Piyyuṭ (Deutsch), and reference is made to the two great composers of hymns, Eleazar Ḳalir (Levias) and Jose Ben Jose (Brody), while the various classes of hymns or piyyuṭim are given in the articles Kerobot, Yoẓerot, Zemirot (Cohen); Seliḥah (Seligsohn, Cohen); and Azharot (Brody). The chief

occasion for prayer in the home is Passover-night, when the Haggadah (Deutsch and Jacobs) is read. Attached to this is a curious folk-rime, Ḥad Gadya (Kohut and Cohen) intended to amuse children. Prayers for the whole of the festivals are included in the ritual work known as the Maḥzor (Broydé), which includes a large portion of the Psalms, especially those known collectively as the Hallel (Dembitz and Cohen), mostly sung to a special tune.

MUSIC

The proficiency of the Jew in music is well known; but it is not so well known that this proficiency can be traced undoubtedly to the large part that sacred music takes in the ordinary life of the Jew, both in the home and in the synagogue. Both Offenbach and Braham had their training in synagogue choirs. The Jewish Encyclopedia emphasizes this characteristic by the large space devoted to the subject in its volumes, no less than 100 pages of music being presented, giving all the well-known tunes of the sweet singers of Israel. Of these a full list is given under "Music" in the list of illustrations at the beginning of each volume; only a few can be referred to here.

There is a general article on the whole subject of Synagogal Music (Cohen, ix. 119–135), but, besides this, there is a remarkably elaborate one on the subject of Cantillation (Cohen, iii. 537–549), in which for the first time are given the various modes of repeating the chant of the synagogue by the accents attached to the Hebrew text of the Bible. This is of peculiar interest, as it will probably lead to a restoration of the actual

manner in which the sacred text used to be chanted in Biblical times. Other articles deal with Representative Themes and Responses (Cohen). All the favorite tunes are given in the ENCYCLOPEDIA. The best-known hymns of the Jewish ritual are undoubtedly Adon 'Olam and Yigdal (Cohen), after which come En Kelohenu and Lekah Dodi, the song that welcomes in the Sabbath. The plaintive Adonai, Adonai, the triumphant Le-Dawid Baruk, and the Omnam Ken, composed by an Anglo-French Jew who was massacred at York in 1190, and recited on the Day of Atonement, the plaintive Shema' Koli, and the grand Addir Hu (Cohen) of the Passover service are all here. Further, the most striking of Hebrew melodies, the Kol Nidre (Schloessinger and Cohen) which, when played by the violinist Joachim, was Moltke's favorite tune, is duly given in its variant forms. This feature is likely to prove one of the most popular of the ENCYCLOPEDIA.

Besides the Hebrew melodies themselves, articles on their authors are frequently given, as in the case of Mombach (Lipkind) and Sulzer (Kaiser). Musical methods are treated in the articles Hazzan (Schloessinger and Kaiser) and Ḥazzanut (Cohen); and biographies of some of the chief cantors are given. In this connection there is a curious biography of Benedetto Marcello (Cohen), an Italian priest of the eighteenth century, who used Jewish airs for his settings to music of some of the Psalms.

SOCIOLOGY

Besides the Jew of the past with his history, literature, and theology, there stands the Jew of the present with his very practical problems, mainly material ones.

Owing to his past, the present of the Jew is differentiated from that of his neighbors in almost all aspects. His occupations, his vital statistics, even his diseases, are in a measure different from those of his neighbors, and are caused mainly by the different social conditions

So-called "Chair of Moses" in the Synagogue at K'ai-Fung-Foo, China.
(From the "Jewish Quarterly Review.")

in which persecution has placed him. In THE JEWISH ENCYCLOPEDIA for the first time this side of Jewish life has been systematically expounded, and the direct issues of contemporary Jews are brought into prominence, together with materials which may aid in their solution. In the first place the numbers of Jews in all countries, and in the chief cities, are given in

elaborate detail under Statistics (Jacobs, xi. 528–536), with details as to their growth in various countries and other cognate topics. Their increase depends, of course, upon their births and deaths; and their rate in this regard is investigated in the articles Marriage, Births (Jacobs), and Mortality (Fishberg). These afford material for further articles on the Expectation of Life (Hoffman) and the Length of Generation (Jacobs). From the latter article it would appear that Jews formerly increased in a century at twice the rate of the surrounding populations. Their numbers in any one land are greatly affected by their tendency to be forced from country to country; and this is dealt with in the article Migration (Wygodsky and Jacobs, viii. 583–585).

But are there any pure Jews? This is the question discussed in the article Purity of Race (Jacobs), where the matter is left undecided. Two further aspects of the subject are discussed in Anthropological Types (Fishberg and Jacobs). The bodily measurements of Hebrews are discussed generally in the article Anthropology (Jacobs), and more particularly under Craniometry, Girth, Growth, and Stature (Fishberg). Other bodily characteristics are given under Hair (Broydé, Fishberg, and Jacobs), Eyes, and Nose (Fishberg). It has been claimed that Jews are more or less liable to definite diseases. A general treatment of this subject is given under Morbidity (Fishberg); and a confirmation of the impression is given that while they are more liable to Diabetes they are less susceptible to Consumption and Cholera (Fishberg). The question of their susceptibility to Apoplexy and Cancer is left undecided, but there is no doubt as to their greater liability to

Nervous Diseases (Fishberg). This is proved in greater detail under Insanity, Idiocy (Fishberg), and Deaf-Mutism (Jacobs). The evidence with regard to their greater or less tendency to Suicide (Fishberg) is conflicting: there used to be less; there seems now-a-days to be more. The remarkable capacity of the Jews, alone of European races, to live in any climate, is dealt with in the article Climation (Fishberg).

Apart from the special Anthropology of the Jews, they have a special sociology, as is given in the article Occupations (Jacobs), where their relative addiction to hand-work and head-work is analyzed. Most people will be surprised on learning of the enormous proportion of Artisans (Jacobs) among them, which is balanced by the almost equally large relative proportion of the Jews in the Professions. Their social condition is mainly characterized by Poverty (Jacobs); nevertheless their record in Criminology (Deutsch) is extremely creditable.

BIOGRAPHY

Hitherto this account has dealt with what Jews are in themselves or have done for themselves, without regard, except in a few instances, to their relations to the outer world as a whole. Their influence in this respect has been mainly with regard to religion, the transition of philosophy and science from East to West in the Middle Ages, and possibly in commerce during the Middle Ages, owing to the curious Church doctrine of usury. But while the Jews as a whole have been restricted in their influence, individual Jews have contributed to almost all the great movements of humanity, except possibly the French Revolution, in which no

Jewish name is in the slightest degree prominent. Especially since the career of the liberal arts has been opened to them by the progress of liberal thought,

Joseph Solomon Delmedigo.
(From the frontispiece to his "Sefer Elim," Amsterdam, 1629.)

are they found contributing in their measure to all branches of higher human activity. This, of course, in one respect is not Jewish; but the fact that the

persons who make these contributions are of the Jewish race entitles them to a place in The Jewish Encyclopedia. If there is no Jewish mathematics, there certainly are Jewish mathematicians; and the only way to indicate the indebtedness of the world to the modern Israelite, at any rate, is by the accumulation of biographies of Jews who have contributed to art, science, etc. The number of such contributors, whose Jewish origin is often unknown to the world in general, is quite remarkable. While the number of illustrious Jewish names is possibly small, it must be remembered that illustrious names are rare under any circumstances. It has been calculated, for example, that England during the nineteenth century produced only twelve men of the highest rank. On the same showing the proportion would be one and one-half such men from the Jews of western Europe, who alone have the chance of rising to the heights. As a matter of fact Beaconsfield, Mendelssohn, Lassalle, and Heine deserve to rank with the highest. When one comes to ability which is not of the very highest type, the numbers are relatively greater; while in ability which may be ranked as of the third class the number of Jews is astonishing, and implies that any country may regard itself fortunate in possessing a stock capable of turning out so many men who become distinguished for qualities giving rise to public advantages. The Encyclopedia accordingly gives the names and careers of all members of the Jewish race who have become distinguished enough to find a place in dictionaries of biography of national importance, of those who have held high official positions outside the Jewish community, and generally of Jews who are contributing to the world's highest in-

terests. The following enumeration will give an idea of the various fields in which Jewish ability is found: Actors, cantors, composers, and musicians; archeologists and paleographers; architects, sculptors, and painters; authors and journalists (in non-Jewish fields); chess-players; communal workers, municipal officials, etc.; educators; engravers; financiers and bankers; inventors and manufacturers; jurists, lawyers, and judges; philanthropists; philologists; physicians; publishers; mathematicians, naturalists, and other scientists; soldiers; statesmen, deputies, and high officials; travelers and explorers.

It is, of course, impossible to refer to any but the most prominent and eminent names, as an indication of the class of biographies which will be found in the Encyclopedia. Lists of distinguished Jews in England (v. 174–175), in France (v. 469–470), and in the United States (xii. 365–367); others of more purely Jewish interest occur in the preceding sections of this account.

The Arts

The Jewish poets may first engage attention. Here is an article on Heinrich Heine (Jacobs), according to Matthew Arnold "the greatest name in European literature since Goethe." Next to him come Catulle Mendes (Haneman) and Henrik Hertz (Singer); and the Yiddish poet Morris Rosenfeld (Haneman), whose productions have been so widely translated, is given due prominence. The following Jewish dramatists have obtained international reputation: Ludovic Halevy (Haneman) and Adolphe Ennery (Emanuel) in France, S. Mosenthal (M. Cohen), Moritz Hartmann,

and Ludwig Fulda (Haneman) in Germany; and Pinero (Mels) in England, whom A. Sutro (Jacobs) promises to succeed on the dramatic throne. **Novelists** are perhaps more numerous, Benjamin Disraeli (Emanuel) in England, Berthold Auerbach (Isaacs) and Karl Emil Franzos (Haneman) in Germany being the chief names, though in the purely Jewish novel I. Zangwill (Jacobs), L. Kompert (Mannheimer), and A. Bernstein (Wiernik) have risen above local fame.

In general literature the **essayists** L. Borne (M. Cohen) and Gustav Karpeles (Kayserling) may be mentioned, and the **literary critics** Georg Brandes (Bjerregaard) and Sidney Lee (Jacobs). To these may be added Max Nordau (Cohen) as general critic of civilization in his work "Degeneration." Of **art critics** may be mentioned: B. Berenson (M. W. Levy), the chief inheritor of Morelli's method, and the main authority on the minor Italian painters; Marion H. Spielman (Jacobs), historian of "Punch" and editor of "The Magazine of Art"; and Mrs. Frankau (Vizetelly), who holds an authoritative position with regard to color printing of the eighteenth century.

It has been particularly in **journalism** that the Jewish capacity has shown itself in its most characteristic forms. Jews have founded important magazines and newspapers; *e. g.*, Julius Rosenberg (Haneman), projector and editor of the "Deutsche Rundschau," and Joseph Pulitzer (Vizetelly), proprietor of the New York "World." Jews have held especially important positions on the press, as Lucien Wolf (Jacobs), one of the best-known of foreign editors in London. Supreme among all Jewish journalists was Henry Blowitz (Sohn), Paris correspondent of the London "Times."

Publishers are perhaps most akin to press men and litterateurs, and there have been at least two great Jewish publishing firms, namely, Lévy Frères of Paris

Baruch Spinoza.
(From a statue by Mark Antokolski.)

(see Lévy, Michel; Cramer) and Abraham Asher of Berlin.

In **music** the list of Jewish names is even longer. Everybody knows the fame of Felix Mendelssohn, the *Wunderkind* of modern music, of Halévy, and of Meyerbeer (Sohn), whom some regard as even greater than Mendelssohn. To these may be added the names of

Ignaz Moscheles, J. Offenbach, Karl Goldmark (Sohn), Sir Michael Costa, Sir Julius Benedict, and F. H. Cowen (Lipkind), and among virtuosi, Anton Rubinstein (Lipman) the pianist, and Joseph Joachim (Sohn), the greatest violinist of the nineteenth century. Names of minor importance are practically innumerable. Among "the sweet singers" of Israel were John Braham, already referred to, Pauline Lucca and Georg Henschel (Porter).

As regards the **drama** attention may be directed to the fact that the two chief actresses of the nineteenth century have been two French Jewesses, Rachel Felix, and Sarah Bernhardt (Mels). It is less known that the great Edmund Kean (Mels) was also of Jewish descent. In Germany Ludwig Barnay, Sonnenthal, Bogumil Dawison (Mels) and Possart (Haneman) are among the great names of the stage. Jews have perhaps been even more distinguished as theatrical managers than as actors, the chief names here being Lumley (Jacobs), who introduced Jenny Lind to London audiences; David Belasco (Mels), and Alexander Strakosch (Mels).

Jews are generally denied any capacity for the **graphic arts**, but of recent years a few have come to the front, one, the Dutch painter Joseph Israels (C. H. Israels), being of European fame. Others are the German E. Bendeman and the two Englishmen Simeon Solomon, the pre-Raphaelite, and Solomon Joseph Solomon, the academician. A complete list of Jewish artists is given under the rubric Pictorial Art (Cramer, x. 32–33). Of **sculptors** the Frenchmen David D'Angers and Adam-Solomon, and the Russians Antokolski (Rosenthal) and Boris Schatz (Franco) are the most im-

portant. Jews have shown special capacity for the art of the **medallist,** Abraham Abrahamson (Wilson) and Jacques Wiener (Cramer) being of national importance in Prussia and Belgium respectively. The only **architects** of more than local consequence that have emanated from the Jewish race are the Austrians W. Stiassny (Singer), Fleischer (Dunbar), and Marmorek (Haneman).

Science

Passing from art that delights to science that instructs, more definite statements may be advanced. The rank of an artist is a matter of dispute; the contributions of a scientist are generally recognized by experts, and may be appraised much more accurately. One may, therefore, include in a list of scientists all those who have made distinct contributions, even though their originality may not be of as high an order as is required from an artist before he becomes generally known. In other words, a list of Jewish scientists may include persons whose parallels in the art-world would scarcely obtain general recognition.

One may first put forward the claims of *philosophy*, the science of sciences. Here perhaps the chief name is that of Solomon Maimon (Broydé), whose criticism of Kant and contributions to formal logic give him high rank. Next come the two founders of the science of folk-psychology, H. Steinthal (Singer) and M. Lazarus (Schloessinger), who also showed interest in the theoretical foundations of Jewish ethics. In France A. Franck (Bloch) was the editor of the standard dictionary of philosophy. In England S. Alexander (Lipkind) has taken an original view of evolutionary ethics.

In Germany Hermann Cohen (Brumberg) has been one of the greatest authorities on Kant. A. Lasson (Singer) has made original contributions to the Neo-Kantian movement, and C. Frauenstadt (Haneman) is the main propagandist of Schopenhauer. L. Stein (Haneman) as editor of "The Philosophical Journal" and as elucidator of the relations between socialism and philosophy has done good work, besides elucidating the relations between Spinoza and Leibnitz. Of specifically Jewish philosophers only N. Krochmal (Rosenmann) deserves mention.

As members of a historic people, it would be only natural to anticipate many students of **history** among the Jews; and this anticipation is fully justified. Of course, their chief activities have been devoted to their own national history, the great names here being H. Graetz, I. M. Jost (Deutsch); M. Kayserling (Singer), and the historians of culture, M. Güdemann (Blau) and Israel Abrahams (Jacobs). Jews have been almost as distinguished as historians of other peoples. Thus for English history Sir Francis Cohen Palgrave (Jacobs) was the earliest; of scientific historians, Charles Gross (Adler) has written the standard bibliography of early English history, and M. Liebermann (Haneman) the standard edition of the earliest English laws. For America H. Friedenwald (Friedenwald) has written the recognized work on the Continental Congress, and O. S. Straus (Jacobs) one on the origin of religious liberty in the United States.

M. Philippson (Kayserling) and H. Bresslau are authorities on certain sides of German history; and J. Jastrow (Vizetelly) edited the great "Jahresbericht" of scientific history at the Berlin Academy of Sciences.

One of the chief authorities on ancient Egypt is G. Steindorf (Singer). On ancient Greece E. F. Herzberg is one of the most important historians, and T. Reinach (Kahn) is a specialist student of the classical period. On Roman history Otto Hirschfeld (Frankfurter) is one of the chief disciples of Mommsen. Samuel Romanin (Gottlieb), the historian of Venice, was a Jew, and curiously enough one of the greatest authorities on the history of the Popes, J. Jaffe (Haneman), wrote his chief work on the subject while still adhering to Judaism.

Of **historians of literature** L. Geiger (Geiger) leads those who know most about the Renaissance and about Goethe, while G. Brandes (Bjerregaard) might be included here on the strength of his voluminous work on the main currents of European literature during the nineteenth century, as well as G. Karpeles (Kayserling) for his history of the world's literature.

In **archeology** C. Waldstein (Haneman) is one of the great authorities on the development of Greek Art, and S. Reinach (Kahn) on ancient art in general. H. Cohen (Brumberg) and M. A. Levy (Haneman) were authorities on numismatics.

From history to **economics** is but a small step now-a-days when history is being studied economically, and economics historically. Here Jews claim some of the greatest names in science, that of David Ricardo (Hollander) being only second to Adam Smith. Karl Marx (Cohen) was the founder of scientific socialism, and has been followed by Ferdinand Lassalle (M. Cohen) and Eduard Bernstein (Brumberg). Properly enough the specialist on Ricardo is Prof. Jacob H. Hollander (Vizetelly), himself a Jew, and professor of

political economy at Johns Hopkins University. One of the greatest of German economists is G. Cohn (M. Cohen), author of an entire system of political economy. E. R. A. Seligman (Jacobs) is the "master of all who know" about taxation; A. Raffalovich (Jacobs) is one of the leading economists of Russia and France; and several other Jews have shown ability as statisticians, notably M. Bloch (Neumann), J. Körösi (Venetianer) in Austria, and Leone Levi (Lipkind) in England.

Statistics may lead us to **mathematics**, where Jews are equally distinguished as in economics, at any rate in what is known as pure mathematics. Here occur the names of K. G. J. Jacobi (Singer), after whom certain mathematical functions are termed "Jacobians"; J. J. Sylvester (Lipkind), the originator of "covariants"; L. Kronecker (Haneman); and above all the two Cantors (Chessin), Georg, who, with his theory of "transfinite" numbers, first solved the problem of the "mathematical infinite," and Moritz, who has written the great history of mathematics. Other names are those of B. Gompertz (Lipkind), one of the earliest students of double algebra, the Frenchman Halphen (Emanuel), and Maurice Levi (Emanuel), president of the Institut. The Russian Slonimski (Eisenstein) deserves mention here as the inventor of a well-known counting machine. A full list of modern Jewish mathematicians may be found in vol. viii. pp. 377–378.

So akin to mathematics that it almost seems a branch of it is **astronomy**, which field has also had its Jewish heroes, notably Sir William Herschel (Jacobs), the founder of modern stellar astronomy; H. Goldschmidt (Singer), the discoverer of fourteen asteroids; W. Mey-

erbeer, the first chartographer of the moon, and M. Loewy (Haneman), inventor of the "elbow telescope" and director of the Paris observatory.

Among **chemists** the chief names are those of Lassar Cohn (Singer), R. Meldola (De Sola), and Victor Meyer (Lipman), Liebig's successor.

In the biological branches of science there are two important German Jewish **botanists,** F. Cohn (Hartog), practically the founder of bacteriology, and N. Pringsheim (M. Cohen). Among **physiologists** may be mentioned R. Remak (Broydé), G. G. Valentin (Haneman), J. Bernstein (Haneman), J. Rosenthal (Max Rosenthal), J. Cohnheim, and Immanuel Munk (Haneman), with whom may be associated F. R. Liebrecht, as both a theoretical and practical oculist.

Philologists

Whether it is because the Jews themselves are for the most part bilingual, or because they have become accustomed to linguistic influences by changing their country so frequently, certain it is that philology has proved the science to which Jews have contributed most. The services of Lazarus (Schloessinger) and Steinthal (Singer) in founding the science of national psychology have already been referred to; but the latter also was among the earliest students of the African dialects. Lazarus Geiger (Geiger) ranks among the greatest of those who have devoted themselves to the study of the origin of language. M. Bréal (Gray) has helped to found the latest division of philological science, that devoted to "semantics," or the science of meaning. In classical philology L. Friedlander (Singer) has written the most important book on the

social life of imperial Rome, and W. Freund (Rhine) has composed the Latin dictionary which is the foundation of all those used in the Anglo-Saxon world. J. Bernays (Cohen) was almost equally at home in Latin and Greek, while H. Weil (Haneman) is one of the greatest Hellenists of modern times, and Bernhardy (Max Cohen) is a recognized expert on Greek literature. There is scarcely a tongue which a Jew has not investigated. One of the earliest authorities on Turkish was the talented A. L. Davids (Lipkind). A. Vámbéry (Gray) also has studied Turkish, Hungarian, and the Tatar dialects; M. Gaster, Rumanian; and D. Sanders (Baer) modern Greek, though he is best known as the author of the standard dictionary of the German language. Similarly A. Darmsteter (Hartog) was the editor of the standard French dictionary, as well as the author of the most accurate French grammar, while L. Kellner (Singer) has written a textbook on historical English syntax. Alessandro d'Ancona is one of the greatest authorities on Italian. It is not surprising perhaps that the most popular, though perhaps the most unscientific, method of learning languages was due to a Jew, H. D. Ollendorff, and that at present the most wide-spread universal language is Esperanto, invented by another Jew, Zamenhof (Harris). It is perhaps natural that the Jews should take the highest place in Oriental philology. For nearly forty years Theodor Benfey (Gray) was at the head of German **Orientalists.** His specialty was Sanskrit as was that of G. I. Ascoli (Chessin), S. Lefmann (Haneman), and Sylvain Levi (Gray). James Darmsteter (Duclaux) was during his lifetime at the head of European Zend scholars, and was chosen to succeed Renan

in reporting on the progress of all Oriental studies to the Société Asiatique. In Semitica the number of Jewish names is naturally even larger. G. Weill (Marx), historian of the Califs, the two Derenburgs (Singer and Haneman), S. Munk (Schwab), D. H. Müller, S. Landauer (Haneman), and H. Hirschfeld (Emanuel) are all well-known Arabists; while Ignatz Goldziher (Schloessinger) was selected as editor of the great dictionary of Islam. J. Halévy (Broydé) was among the few experts in Ethiopic and Himyaritic, while he has won over the world to his views of the Sumarian aspects of Assyriology. His great opponent, Jules Oppert (Gray), was nevertheless one of the pioneers of Assyriology, with which his name will always be associated. G. W. Leitner (Lipkind) was a pioneer in Hindustani.

When one comes to **Hebrew** the difficulty is to select names which at an objective ranking stand on the same level as those already mentioned. There are nearly 1400 modern Hebraists of the kind referred to in The Jewish Encyclopedia. It would naturally be impossible to mention all, or even many of these. First and foremost would come those who by establishing texts cleared the way and laid the foundation for a sure superstructure. Among these may be mentioned Elijah Ben Solomon, known also as Elijah Gaon (Seligsohn), S. L. Rapoport (Waldstein), S. D. Luzzatto (Seligsohn), A. Berliner (Deutsch), M. Friedmann (Broydé), Solomon Schechter (Lipkind), R. N. Rabbinovicz (Gottlieb), S. Halberstam (Bacher), Solomon Buber (Brody), and A. Harkavy (Rosenthal).

For the foundation of the critical method by which the contents of the texts thus established could be

ascertained, the Jewish world owes gratitude to Leopold Zunz (Hirsch) and S. L. Rapoport (Waldstein).

In Jewish bibliography the first name is undoubtedly that of Moritz Steinschneider (Singer), though those of A. Neubauer (Lipkind), Julius Fürst (Brody), and N. Brüll likewise deserve mention. For the study of the Talmud the names of Z. Frankel (Deutsch), I. Weiss (Seligsohn), and M. Bloch (Neumann) are memorable, while A. Geiger (Hirsch), A. Jellinek (Kurrein), and L. Dukes (Broydé) touch upon nearly all lines of Jewish scholarship. In the study of sacred Hebrew poetry L. Zunz (Hirsch) again leads the way, where he is followed by S. Kaempf (Kayserling), M. Sachs (Ochser), L. Landshuth (Bernfeld), and H. Brody (Haneman). Strangely enough no great Jewish names are associated with Old Testament scholarship except those of A. Geiger (Hirsch) and M. M. Kalisch (Lipkind), but in the study of the text in its Masoretic form S. Frendsdorff (Malter) and S. Baer (Gottlieb) stand in the front rank.

Modern Hebrew literature is not, of course, a part of Hebrew philology, and is treated elsewhere.

Practical Life

Jews are often accused of being materialistic and exclusively practical in their aims, yet it is doubtful whether the number of those who attain success and distinction in the more material walks of life is as great as the artists and scientists who while working for fame work for all mankind. Even where a Jewish reputation is connected with a calling or profession, it is almost invariably an intellectual one.

In politics Jews take exceptionally high rank. Lord

Beaconsfield (Emanuel) was admittedly one of the greatest statesmen of his time; Ferdinand Lassalle (M. Cohen) founded the party of Social Democracy in Germany, and had at the time of his death, when only thirty-eight years old, risen to be almost equal with Bismarck; Friedrich Julius Stahl showed, according to Lord Acton, "more political ability than Lord Beaconsfield"; and Kiamil Pasha (Franco) was for some time Grand Vizier of Turkey. Perhaps Theodor Herzl (De Haas) may take his place here as a specifically Jewish statesman. I. Crémieux (Reinach) was one of the founders of the third French Republic; E. Lasker (Haneman), the leader of the National Liberal Party in Germany; F. Adler, the leader of the Social Democrats in Germany; and Paul Singer (M. Cohen), one of the leaders of the same party in Prussia. To these names should be added that of Judah P. Benjamin (M. J. Kohler), minister of war and afterward secretary of state to the Southern Confederacy in its struggle with the North. Other names of consequence are: in French politics, M. Goudchaux, A. Fould (Emanuel), and A. Naquet (Haneman); in German Liberalism, J. Jacoby (M. Cohen) and L. Bamberger (Chessin); in England, Sir Francis and Sir Julian Goldsmid, Sir David Salomons (Lipkind), Baron Lionel de Rothschild (Jacobs), and Lord Pirbright (Emanuel); in Austria, I. Kuranda (Ysaye); and in Italy, L. Luzzatti (Munz). As diplomatists L. Arton (Rosenthal) in Italy and O. S. Straus (Jacobs) in the United States have attained some distinction, the latter being a member of the International Hague Tribunal.

The professions combine the claims of practical life and those of science. This is especially true of medi-

cine, in which Jews have always held high rank; and it is characteristic that besides the monument of Moses Mendelssohn at Dessau there are only two monuments of Jews in Germany, namely those of the physicians Hermann Hirschfeldt, at Colberg, and Jacob Herz (Haneman) at Erlangen. Further in Austria the only statue of a Jew is that of the physician Ludwig Mauthner (Haneman) at Vienna. Here occur the names of Solomon Stricker, the founder of microscopy, and Ludwig Traube (Haneman), the father of experimental pathology. In anatomy Friedrich Henle (Haneman) held front rank.

One of the pioneers of scientific dentistry was L. H. Hollander (Haneman), and the Austrian champion of homeopathy was Emil Altschul (Singer). A large number of the most distinguished dermatologists are of the Jewish race; chief of these being Hermann Von Zeissl (Haneman), defender of the dual theory of syphilis. Abraham Jacobi (Haneman) of New York is one of the great authorities of the world on children's diseases, while Simon Flexner (Adler) is head of the Rockefeller Institute of Preventive Medicine. In bacteriology J. Haffkine (Lipkind) and A. Marmorek (Haneman) have obtained distinguished positions, while as a laryngologist Sir Felix Semon (Haneman) is foremost in the English field. As embryologist Leopold Schenk (Haneman) made himself renowned by his theory of sex determination. It is perhaps natural that Jews should have a number of distinguished neurologists, among whom may be mentioned Cesare Lombroso (Nordau), Nordau (Cohen), Moritz Romberg, and Albert Moll (Haneman). The two brothers Liebreich (Haneman) are distinguished—

Richard as an ophthalmologist and inventor of the eye mirror, and Oskar as discoverer of the chloral hydrate with its dubious use. K. F. Canstadt (Haneman) edited the chief medical journal of his time; August Hirsch (Haneman) wrote the best history of medicine; and Julius Pagel (Haneman) continued Hirsch's biographical dictionary of doctors. A very complete list of Jewish doctors of modern times is given in vol. viii. pp. 420–422.

Law

It would not be surprising if law was a favorite study among Jews, whose life has for so many hundreds of years been founded on a law-book—the Talmud. It cannot be, for example, by chance that during the "eighties" of the nineteenth century it was recognized that the greatest judge on the English bench was Sir George Jessel (Lipkind); the greatest barrister, Judah P. Benjamin (M. J. Kohler), whose work on sales is a legal classic throughout the Anglo-Saxon world; and Sir George Lewis (Jacobs), the greatest solicitor. Other distinguished English lawyers are Arthur Cohen (Lipkind); Rufus Isaacs, and Jacob Waley (Lipkind) the conveyancer. Several members of the Asser family (Vredenberg) in Holland have been distinguished legists, and T. M. C. Asser (Vredenberg) is a Jewish member of the Hague Tribunal. I. A. Crémieux, mentioned above, was one of the foremost advocates of his time in France, as was Eotvos (Venetianer) in Hungary. Levin Goldschmidt (Cohen) may almost be said to have founded the historical study of commercial law, and H. Dernburg (Haneman) is another eminent German legist equal in rank with the Austrian

jurist J. Glaser (Haneman). One of the founders of the historical school of legal study was Eduard Gans (Cohen), the coadjutor of Zunz.

Army and Navy

In military and naval annals Jewish names do not fill any large space, owing to the recent date at which their entrance into the army and navy in any rank above a private was permitted. In England two members of the Goldsmid family (Lipkind) reached high rank, as have recently several of the brothers Nathan, Sir Matthew Nathan (Lipkind) being governor-general of Hong Kong at the present time (1906). In France Capt. Dreyfus aroused a notoriety by no means due to military capacity, yet it is a curious comment on the Dreyfus Case (iv. 660–688) that before it has been definitely finished a Jew, Mordecai Valabrègue (Kahn) is one of the heads of the general staff. Other French generals have been Bernard Abraham (Weill) and Lambert (Amar). In Italy General Ottolenghi (Cassuto) was only recently commander-in-chief of the army, and Enrico Guastalla (Jacobs) was one of Garibaldi's 1,000 heroes, while in the United States no Jewish soldier, of whom there were so many, reached high rank or significance, except possibly Capt. Zalinski. The American U. P. Levy (Wold) was the only Jew to attain distinction in any navy of the world.

Sports, Travel, Etc.

Taking up sports and games Jews have attained international repute only in such sports as **pugilism, jumping,** and **hurdle racing.** David Mendoza (Vizetelly) was British champion, and was head of a school

of Jewish pugilists that made the sport scientific instead of a mere test of brute strength. Meyer Prinstein, and A. C. Kraenzlein held the world's record for the running jump and for hurdle racing. The only game in which Jews have excelled is that of **chess** (Porter), and in this they have had successively three world champions, J. Zukertort, W. Steinitz, and Emanuel Lasker (Porter).

Travel is half way between a sport and a profession, and the chief Jewish names in this sphere are: Emin Pasha (Haneman); A. Vámbéry (Gray); Joseph Wolf (Emanuel), who visited Bokhara at the risk of his life; Nathaniel Isaacs (Lipkind), the pioneer explorer of Zululand; W. G. Palgrave (Jacobs), explorer of the Nedj in Arabia; and Angelo Heilprin (Vizetelly), who visited the extremes of the arctic circle and the crater of Mt. Pelée in Martinique.

Next to Jewish travelers may come Jewish **inventors** who seem to be confined mostly to the American continent. L. E. Levy (Adler) was the inventor of the Levytype form of photography; Emil Berliner (Adler), the improver of the phonograph; and E. Zalinski (Haneman), the inventor of the Zalinski gun. "He does not know Zalinski," says Kipling's "Captive," as a clinching proof of the ignorance of an English general. In Germany the chief inventor was Otto Lilienthal (Singer), who first attempted flight like a bird.

Commerce and Philanthropy

Finally reference may be made to the distinction gained in commerce and philanthropy, which almost invariably go together where Jews are concerned. This certainly applies to bankers like Solomon Heine,

the Rothschilds (Jacobs), and the Pereires (Kahn), as well as to Baron de Hirsch (Straus) and Jacob H. Schiff (Jacobs). All these gained their wealth by finance. Moritz von Fischer (Wise) was a porcelain manufacturer; Israel Honig (Templer) was a tobacco dealer; and Wissotski (Lubarsky) dealt in tea. Judah Touro (Huhner), Sir Moses Montefiore (Davis), and F. D. Mocatta (Lipkind) are the great names in Anglo-Saxon Jewish philanthropy.

The Jewish Encyclopedia is so far impartial that not only does it give account of Jews distinguished for their merits, but it occasionally notices those notorious for the absence of merit. Thus the three chief figures in the Panama scandal—Baron Reinach (Jacobs), Cornelius Herz (Dunbar) and Leopold Arton (Rosenthal)—are duly pilloried in their alphabetical places. Yet, with every desire to be perfectly impartial in this regard, the number of items of this kind is exceedingly small.

Anti-Semites

It was certainly of importance to treat in the Encyclopedia the chief anti-Semites since this is a work of reference, and Jews are perhaps the most likely people to want to know anything about an anti-Semite. Men like E. Drumont (Friedenberg), A. Stöcker, and Count Plücker, as well as the properly named Lueger, burgomaster of Vienna, will be found pilloried here, as will also the latest anti-Semitic theorist Houston Chamberlain (Jacobs). Occasionally Jews are themselves anti-Semites, and this was especially the case in later times. Besides that of Pfefferkorn (Haneman), the Encyclopedia contains the names of Briman

under Justus (Mannheimer), Brafman (Rosenthal) and Pollonais (Kahn).

Pedigrees

One of the most interesting and useful sections of The Jewish Encyclopedia is that devoted to what at first sight seems dull lists of names arranged in genealogical tables. Yet perhaps the majority of the Jews cherish a regard for their *yiḥus* or pedigree, and you will scarcely find one who cannot claim to be related one way or another with some of the distinguished Jewish families. Never before has so large a list of these Pedigrees (Jacobs) been brought together, and it may be of interest to give here a list of them.

Abravanel
Abulafia
Adler
Alatrini
Alfandari
Almanzi
Alnaqua
Altschul
Anaw
Astruc
Auerbach
Azulai
Bacharach
Baschwitz
Belinfante
Belmont
Belmonte
Bischoffsheim
Bloch
Boton
Caceres
Cantarini
Cardozo
Castro, de
Corcos
Costa, da
Disraeli
Duran
Eger
Eliezer
Embden
Epstein
Frankel
Friedland
Galante
Goldsmid
Gomez
Gradis
Gratz
Gunzburg
Hays
Hazzan
Heilprin
Heine
Hendricks
Henriques
Jaffe
Joab
Katzenellenbogen
Landau
Levy
Lindo
Lipkin
Lousada
Luntz
Luzzatto
Machado
Margolioth
Meldola
Mendelssohn
Mendes
Minis
Minz
Mocatta
Montefiore
Rapoport
Rothschild
Samuel
Schiff
Schwarzschild
Sola
Solis
Soncino
Speyer
Sulzberger
Teomim
Wahl
Yates

Of these the one that professes to trace furthest back is that of the Meldolas (Meldola), the fullest is Rothschild (Jacobs), the one that can trace back with the most authenticity is that of the Schiffs (Jacobs), while the most titled one is that of Lousada (Guttenstein), which contains dukes, marquises and princes.

Closely connected with pedigrees is the heraldic device of Coats of Arms (Jacobs, Guttenstein), one of the most elaborate articles of THE JEWISH ENCYCLOPEDIA, where for the first time the arms granted by European heralds to persons of Jewish birth have been brought together, making a remarkable show. From this list, and from other articles in the ENCYCLOPEDIA it is possible to draw up the following list of Jewish persons having hereditary titles:

Avigdor, France
Birch-Hirschfeld, v., Germany
Bischoffsheim, Belgium
Bleichroeder, Prussia
Boschau, W. v., Vienna, 1890
Cahen d'Anvers, Italy; France
Camondo, Italy
Disraeli, England
Doczy, Ludwig von, Hungary
Dormitzer, Aust. Bohemia
Efrussi, Russia
Eichthal (A. S. Seligman), France
Erlanger, Bavaria
Eskeles, Russia
Faudell-Phillips, England
Frankl, Austria
Geldern, Austria
Goldberger, de Buda (Altofen), Hungary
Goldsmid, England
Gunzburg, Russia
Gradis, France
Heine, France
Hirsch, Austria
Holisch, Baron v., Austria
Lewis, England
Lousada, Spain
Lyon, von, Austria
Mautner, v. Marth and v. Kuffner, Austria
May, Julius, Austria
Menasce, Egypt
Montagu, England
Montefiore, England
Morpurgo, Italy
Oppenheim, Germany
Oppenheimer, Baron, Austria
Ottolenghi, Italy
Pereire, France
Pereira-Arnstein, Baron, Austria
Phillips, England
Pirbright, England
Pollak v. Borkenfeld, Austria
Pollak v. Gomperz, Austria
Pollak v. Klimberg, Austria
Pollak v. Rudin, Austria
Popper, Baron, Hungary
Porges, v. Portjeim, Bohemia
Reinach, Baron, Germany

Ritt, v. Gomperz, Austria
Rocca, Princessa de la, Italy
Rosen, v., Russia
Rosenthal, Baron v., Holland
Rothschild, Austria; England
Salomons, England
Samuel, England
Sassoon, England
Schossberger, de Tornya, Hungary
Sonnenfeld, Alois, v., Hungary
Stern, Portuguese
Tedesco, Italy
Treves, Italy
Vitale de Tivoli, Italy
Wandsworth, England
Wertheimer, Austria
Worms, Baron, G., v., Austria

For a time a Jewess, Alice de Rothschild, sat upon a throne of Europe, that of Monaco, the ruler of which principality she married after the death of her first husband, the Duke de Richelieu. She has recently been divorced from the prince.

MISCELLANEOUS JUDAICA

A considerable number of the articles in THE JEWISH ENCYCLOPEDIA refuse to be pushed into very definite pigeon-holes. These in certain respects form the most instructive and sometimes the most amusing contained in its pages. Phrases current in Jewish life, like Asusa (Kohler) used after a sneeze; Nebich (Deutsch) for 'alas'; Azuz Panim (Kohler) and Ḥuẓpah (Deutsch) for an impudent fellow; Talmid Ḥakam (Broydé) and Lamdan (Deutsch) for a learned man; and Baḥur (Ginzberg) for a studious youth are duly explained in their alphabetical place. The various uses of Ba'al (Kohler) and the mysterious claims of the Ba'al Shem (Ginzberg) or wonder-worker are given, as are also the functions of the Badḥan (Enelow), or professional jester, and the Shadchan (Wiernik), or professional marriage-broker. The Apiḳoros (Deutsch) or heretic; the Moser (Kayserling) or informer; the Schnorrer

(Eisenstein), or beggar; and the Schlemihl (Jacobs), or unlucky one—all these have separate articles. The word Jew has a history and a very curious one (Jacobs), and this, as well as the use of Abu (Ginzberg) and Ibn (Schloessinger) in Arabic Jewish names, is explained. Even a custom like Swaying the Body (Eisenstein) in prayer or study has an article devoted to it, while it has been found necessary to devote one to the question of a Meridian Date (Eisenstein), for Jews can scarcely be expected to regard Greenwich as a sacred city.

Jews have had to do with pseudo-sciences like Alchemy (Gaster) and Astrology (Blau); in the former case the familiar "Bain-Marie" turns out to be named after a Jewess. The Jewish view of Old Age (Philipson) is given, as well as the Jewish division of the Ages of Man (Kohut), which curiously anticipates "As You Like It." A fad like Anglo-Israelism (Jacobs) may be regarded as part of the general myth of the Lost Ten Tribes (Jacobs). Echoes of the legend linger about the Coronation Chair (Jacobs). The associations of Freemasonry (Jacobs) with Judaism are not neglected in the ENCYCLOPEDIA; and the tradition that there are thirty-six saints always living in the world is explained in the article Lamed-Waw (Waldstein). The practises and prohibitions with regard to Shaving (Eisenstein) and the wearing of the Beard (Ginzberg) are also given, as well as the connection of the Jews with Gambling (Greenstone) and Vegetarianism (Eisenstein). The myth of the Wandering Jew (Jacobs) receives due notice; and even a list of occasions when that gentleman made his appearance is given. The Jewish practise and divergent views with regard to Kissing (Jacobs) is discussed; and information is given about

Dyes and Dyeing (Henry Cohen and Kohler). The various associations of Numbers and Numerals (Levias) receive further elucidation in the articles Forty (Casanowicz) and Ten (Blau). With the legend of the remarkable stream Sambation (Seligsohn), which does not flow on the Sabbath, may be associated the Children of Moses (Schloessinger) who live on its banks. Rip Van Winkle finds his Talmudic analogue in Onias Ha-Me'aggel (Lauterbach). The views of Maxim Gorki about the Jews may have been influenced by the fact that he was once a Shabbat Goy (Eisenstein). The association of Jews with Tobacco (Eisenstein) and the divergent views of the Rabbis with regard to smoking are given. The alleged Ass-Worship of the Jew receives explanation from Prof. Krauss, and the Barnacle Goose, which lives in salt water, from G. A. Kohut. In the article Ḥaluḳḳah (Eisenstein) is given for the first time some account of the amount paid in the shape of alms to the Jews of the Holy Land. The contribution of the Jews to Chartography (Jacobs) explains how Columbus' voyage was aided by the maps of Crescas Lo Juheu (Jacobs) and Mecia (Gottheil).

Even in biographies there is much of miscellaneous interest. Take, for instance, the first seven Levys whose given names begin with "A." They are as follows:

Abraham Hirtzel (martyr)	Amy (novelist, poet)
Albert (sculptor)	Armand (mathematician)
Alfred (rabbi)	Asser (settler, New Amsterdam)
Alphonse (painter)	August (engineer)

Both Andreas (Enelow), the legendary Jewish pope, and Pierleoni (Vogelstein), the real Jewish one, are accorded articles. The author of many of the Arabian Nights (Jacobs) has been identified in the Jew Wahb

Ibn Munabbih (Seligsohn). The curious career of Warder Cresson (Friedenwald), the American convert to Judaism, may be paralleled by that of Peter Spaeth (Broydé), the German one. There is a whole series of Pseudo-Messiahs (Friedmann), among whom perhaps might be classed Richard Brothers (Jacobs), who claimed to be "the nephew of the Almighty." The legends which cling round the name of Judah Loeb Ben Bezalel (Grunwald) are easily associated with the Golem (Eisenstein) or artificial homunculus kept alive by magic. A European war was nearly brought about by the case of Don Pacifico (Jacobs), while the greatest dealer in antiquities in modern times was the Jew Friedrich Spitzer (Gottheil). Berechiah, the Russian hero (Rosenthal), may possibly compensate for Blind-Cohen (Wiernik), who attempted to assassinate Bismarck. One would scarcely expect to find a Jewish mandarin; but he existed, and his name was Chao Yng-Cheng (Jacobs). There are also a Beni-Israel soldier named Elloji Shahir (Hyams) and a great French philanthropist named Coralie Cahen (Weill). The Busnash family of Algeria (Broydé) play a rôle curiously analogous to that of Bethel Strousberg (Lipkind) in Germany. Adventurers of different types are Alfred Mels (Mels); Shapira (Jacobs), who forged a new version of Deuteronomy; Julius Mires (Kahn), who died in the odor of riches; and Samuel Lewis (Mels), an English moneylender who left millions to charity. Other quaint figures are represented by Joseph Jacobs (Lipkind), the wizard; Naphtali Herz Imber (Jacobs), the national poet of modern Zionism; and Borach Levi (Jacobs), who attempted to get a divorce by becoming converted.

The Altneuschule, Prague.
(From a photograph.)

ILLUSTRATIONS

In the elucidation of the past and the present modern scholarship is not confined to written records. It tends to make as much use of the material remains of antiquity as of its literary productions. This tendency has been fully recognized in THE JEWISH ENCYCLOPEDIA, which has brought together an almost complete collection of illustrations of Jewish life and ceremonial. To say that this collection surpasses its predecessors would be misleading; for it practically has none, except in the region of portraiture. For the first time the material remains of Israel's past have been illustrated with as much fullness as its literature or its history.

Few of these illustrations bear directly upon the Bible. The actual remains of Biblical antiquity are excessively few, and the illustrations of the Bible dictionaries are mainly taken from Assyria or Egypt. While these contemporary sources of illustrations have not been neglected in the ENCYCLOPEDIA, as in the articles Music, Chariot, Shield, and Archer, such illustrations have as a rule been confined to cases where there was direct connection with Biblical antiquity. For instance, the elaborate illustration of Brick-making (accompanying the article Brick), taken from the Egyptian monuments, has an obvious bearing on the Exodus. The portrayal of the siege of Lachish not only illustrates the ancient method of besieging, but also gives the first historic picture of Israelites in existence. Again, there is little doubt that the winged figures of the Assyrian monuments affected the Hebrew imagination with regard to the Cherubim. The actual

inscriptions relating to the Jewish past, though few, are of exceptional importance, and are given under Moabite Stone, Siloam Inscription, Genizah, to which must be added the warning to Gentiles displayed in the Temple (xii. 85). Occasionally modern habits of Palestine have been used to illustrate older customs, as in the case of Bottle and Tent.

Tombs of Bible Heroes

One aspect of the Biblical heroes, never hitherto systematically recorded, has been fully taken account of in The Jewish Encyclopedia. The Tombs of most of them are the object of reverence, and often of pilgrimages, in many cases of Mohammedans, in the East; and it was accordingly decided to give illustrations of the alleged tombs of Daniel, Esther, Ezekiel, Joseph, Rachel, Samuel, and Simeon the Just. The Tombs of the Judges and the Tombs of the Kings, near Jerusalem, are also represented; and this feature has been carried through the post-Biblical periods, representations of the tombs of Meïr Ba'al Ha-Nes, Simeon Ben Yoḥai, Hillel and Gamaliel II. being also included.

Holy Cities and Sites

More authenticity attaches to the sites of Biblical events than to the tombs of the Biblical eras, and accordingly a tolerably full set of illustrations has been devoted to well-known Biblical places like Jericho, Tabor, Dead Sea, and above all Jerusalem, which is given in every aspect and at all stages of its existence.

Jewish Quarters and Domiciles

Similarly, in later Jewish history attention has been devoted to the localities associated with Jewish events.

Besides houses of celebrated Jews of the past, like those of Aaron of Lincoln, Samuel Ha-Levi (see Toledo), Bassevi, and Meisel (see Prague), there are whole series of representations of the medieval ghetti. Thus those of Frankfort, Nikolsberg, Prague, and Rome are given, as well as plans of those of Lincoln, Canterbury, Valencia, Bordeaux, and Venice. Historic scenes occur rather more rarely. The procession of Jews meeting Pope Arthur V. at Constance, another procession at Frankfort-on-the-Main, and the Fettmilch Riots almost exhaust the list. Isolated localities like the Jews' House at Lincoln, Clifford's Tower at York, and the Golden Tower of Seville may also serve to bring back striking events of the past. In the case of Spain, illustrations of streets associated with the Jews, as at Cordova, Seville, and Toledo, are given.

A Bible- and a Jewish-Atlas

Indeed, The Jewish Encyclopedia contains quite a Jewish atlas of all the chief countries in which Jews have existed. Particular attention has been given to the physical features of the Holy Land, and the Encyclopedia contains practically a Bible-atlas giving the lay of the land, as well as its historical associations. Under Palestine a whole series of historical maps is given, showing the division of the land from the time the Egyptians became aware of its existence down to the Crusades. There are, also, other maps showing the chief centers of Jewish residence, and even of continents like Asia, Africa, and Europe; in the latter case, the relative density of the Jewish population is indicated by a difference in shading. There is even a map of the world showing the main centers of Jewish popula-

tion (see Statistics). Besides these there are maps of England and France showing the places where the Jews dwelt before their expulsion from those countries; and of Spain and Portugal, Hungary, and Turkey. For Russia there are several maps, including one of Lithuania; another, under Chazars, showing the spread of that remarkable kingdom in the tenth century; a further one illustrating the Cossacks' uprising in the seventeenth century; and finally one giving the Pale of Settlement and the relative percentage of the Jewish population in the different governments. There are maps of London and New York showing the position in those cities of buildings of Jewish interest, and an elaborate one of the United States showing the dispersal of the Jews throughout that country at different stages of the immigration. Besides mere plans of towns and Jewish quarters the ENCYCLOPEDIA contains a whole series of pictures of the more important centers of Jewish population of the world, as Amsterdam, Jerusalem, London, New York, Paris, Prague, Rome, Toledo, Venice, Vienna, and Worms. Modern history is chiefly represented by the institutions which Jewish philanthropy devotes to the improvement of Jewish conditions. Besides the illustrations of such institutions accompanying the articles on larger Jewish cities, several institutions have illustrations of their own; *e. g.*, the Alliance Israelite Universelle, the Agricultural Colonies, the Jewish Colonial Trust, and the National Farm School, of Doylestown, Pa.

Numismatics

Coins and Medals are nowadays acknowledged to be the handmaids of history. Many a historical crux is

solved by the date of a coin or a medal. Considerable attention has accordingly been paid to these in THE JEWISH ENCYCLOPEDIA; and besides the general articles Numismatics and Medals, both of them profusely illustrated, almost all the coins of the Herods are depicted in their respective biographies. Medals are given also under Hungary, Poland, and elsewhere (see, *e. g.*, Basel Congress). Further, a list of modern medals struck to commemorate specifically Jewish events is given under the caption Medals. Coins are occasionally used to illustrate other archeological topics, like Harp, Helmet, and Lulab.

Sacred Edifices

It is, of course, around the remains of ancient synagogues that Jewish associations cling most closely. Besides representations of ancient Galilean synagogues like those of Kefr Bir'im (see Synagogue) and others, the ENCYCLOPEDIA gives the exterior of El Transito, the great Toledo synagogue, and details of its interior, as well as that of St. Maria La Blanca (see Spain). In France the ancient synagogues of Metz and Carpentras are represented; as well as the Rashi Chapel, at Worms. The synagogues of Prague and Worms are perhaps the most ancient in existence, while there are records of early German synagogues, as those of Erfurt and Ratisbon. Of more modern synagogues the ENCYCLOPEDIA has more than 100 examples, a list of which is given in vol. xi. p. 640. The most noteworthy of these are, perhaps, at Florence, Nuremberg, Odessa, Paris, Rome, Strasburg, and Venice.

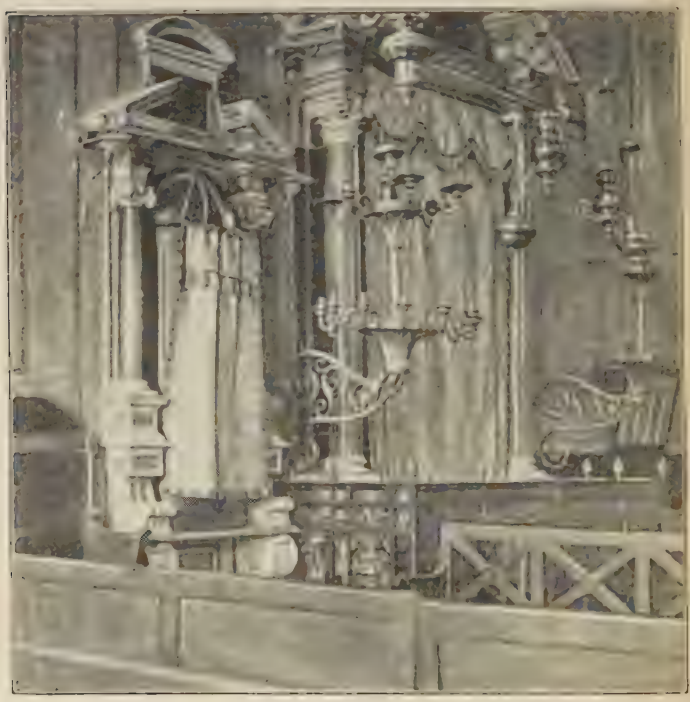
Decorative Art

The interior decorations of synagogues are also pictured, as well as the exterior, the Almemar or reading-desk, the Tables of the Law, the Pulpit, and the Ark of the Law. With regard to the reading-desk a curious set of illustrations in different parts of the work shows its development from the old "chair of Moses" in which, according to the New Testament, the Pharisees claimed to sit. Under Almemar is given a representation of the chair of Moses in the synagogue of K'ai-Fung-Foo, China. Its existence, though not under that name, in the synagogue of Bokhara is shown, with the Scroll of the Law resting on a seat. In the article Ark of the Law it is shown that the original form of the Ark was simply that of the bookcase of the ancients; and an illustration from a glass vessel in the Vatican brings this out quite clearly. The Scroll of the Law, which forms the central object of synagogue ceremonial, is elaborately illustrated in THE JEWISH ENCYCLOPEDIA, together with the Crown which surmounts it, the Mantle which protects it, and the Yad or pointer wherewith the sacred text is indicated by the reader.

Jewish Burial Grounds

Next to the synagogue the cemetery is the most sacred site of Jewish communal interest. It is almost invariably the case that the first ground purchased by a community is for a cemetery. For this reason many of the quaintest and most interesting of these scenes of sorrow have been illustrated in the ENCYCLOPEDIA. Some of the most interesting of these are at Altona,

Cochin, Mayence, Nikolsburg, Prague, Tunis, and Worms, as well as the old Jewish cemeteries at London, Newport, R. I., New York, and Amsterdam. The



The Two Arks of the Law in the Castilian Synagogue at Rome.
(From a photograph.)

shapes of the tombstones (xii. 194–195) have also attracted attention, a list of them being given under that caption. The curious development of the tombstone from the sarcophagus to the headstone can be traced by means of these illustrations.

Ceremonial Paraphernalia

But it is upon the home ceremonial that the fullest stress has been laid in the pictorial illustration of Jewish life. The chief illustrations of this have hitherto been in series of pictures published in the eighteenth century by Christian observers of Jewish life, like Leusden, Picart, and Bodenschatz, and nearly every one of their illustrations, which in the case of the first- and last-named are extremely rare, have been reproduced in the ENCYCLOPEDIA. These range from Childbirth, Redemption of the First-born, Circumcision, Betrothal, and Marriage down to Death, Funeral, Burial, and Mourning.

Besides this individual side of Jewish ceremonial life the liturgical or public service lends itself to reproduction in black and white. Scenes from the Ninth of Ab, the Day of Atonement, Ḥanukkah, New-Year, Passover, and Purim, as well as the Seder service and the home banquet at Tabernacles are duly portrayed. Colored inset plates give a vivid life to the ceremonies of Marriage and of Tashlik, the ceremony by which ultra-Orthodox Jews cast their sins into the water on the second day of the New Year. The paraphernalia of home ceremonial are numerous and very often artistically beautiful; for example the Lamp which celebrates the beginning of Sabbath and the Habdalah-box which is used in its concluding ceremonial. Particular attention has been paid to the sources of light in the Jewish lamp. Under the title Candlestick, Golden, are given a considerable number of the earliest illustrations of the candlestick of the Temple. Under the title Lamp, Sabbath, is a repre-

sentation of the seven-branched candlestick used on Friday night to usher in the Sabbath. Under Ḥanukkah is represented the nine-branched candlestick used at the feast held in commemoration of the recovery of the Temple by the Maccabeans. The Mezuzah fixed upon the door-post and the Mizrah placed on the eastern wall are also represented.

Costumes

Of personal objects the Phylactery, the phylactery-bag, Fringes, and the Arba' Kanfot, already referred to, are the chief ones represented. The last items may lead on to costumes, of which the ENCYCLOPEDIA presents a rich assortment of specimens. Besides the large number given in the article itself, other examples are scattered through the volumes.

Besides these illustrations of costume, the article Badge gives specimens of the mark of separation which isolated Jews from their neighbors throughout the middle ages, while the article Head-dress gives the different forms of head covering which Jews were obliged to use to distinguish them from men of other creeds. The curious shape of the Jewish Betrothal rings deserves mention here.

From costumes to the men who wear them is but a short step, and many of the figures which illustrate costume may also be taken to represent the varying types of Jewdom. This would certainly apply to the Jews of the Caucasus, the Beni-Israel, the Cochin Jews, and those of Salonica, Turkey, Tunis and Yemen. A still further attempt to give the Jewishness of Hebrew faces is made under the article Types, where composite pictures are given of Jewish lads in London and New

Tunisian Jewess.
(From a photograph.)

York whose portraits have been superimposed on the same photographic plate so that the points in which they differ disappear, and those which they have in common stand out as typical. The pictures of the Samaritans and Falashas may also be regarded as of anthropological interest.

Portraits

From types to individuals is a much greater step and leads one to the portraits in the ENCYCLOPEDIA. Of these a list is given under "Portraits" in the list of illustrations at the beginning of each volume. In all they number 333, of which 68 are those of persons living at the time their biographies were written for the ENCYCLOPEDIA. The following list of the latter may be of interest as showing the men who for various reasons stand out most prominently among the Jews of the day (an asterisk denotes that the person has died during the publication of the ENCYCLOPEDIA):

Abramowitsch, S. J., "the Jewish Cervantes";
Adler, Hermann, Chief rabbi of the British Empire;
Ancona, Alessandro D', Italian historian of literature;
*Antokolski, Mark, Russian sculptor;
Ascoli, G. I., Italian philologist;
Asknazi, Isaac Lvovich, Russian painter;
*Astruc, Élie-Aristide, French rabbi;
Bacher, Wilhelm, Hungarian scholar;
Barnay, Ludwig, German actor;
Belasco, David, American dramatist;
Benedikt, Moriz, Austrian neurologist;
Berliner, Abraham, German historian;
Blumenthal, Oskar, German playwright;
Brandes, Georg, Danish critic;
Bréal, Michel, French philologist;
Brull, Ignaz, Austrian composer;
Buber, Solomon, Galician scholar;
Cantor, Moritz, German mathematician;
Chwolson, Daniel, Russian Orientalist;
Cowen, Frederic Hymen, English composer;
Derenbourg, Joseph, French Orientalist;
*Ezekiel, Joseph, Indian Hebraist;
Faudel-Phillips, Sir George, Lord Mayor of London;
Felsenthal, Bernhard, German-American rabbi, and author;
*Franzos, Karl Emil, Austrian author;
Frug, Semion G., Russian poet;
Fulda, Ludwig, German author;
Ginzberg, Asher, Russian scholar;
Goldfaden, Abraham, Yiddish poet;
Goldmark, Karl, Hungarian violinist;
Goldziher, Ignaz, Hungarian Orientalist;
Gompers, Samuel, American labor-leader;
Güdemann, Moritz, Austrian rabbi;
Günzburg, Baron Horace, Russian philanthropist;
Halévy, Joseph, French Orientalist;

Hamburger, Jacob, German rabbi;
Harkavy, Albert, Russian Orientalist;
*Herzl, Theodor, Leader of political Zionism;
Israels, Joseph, Dutch painter;
Jacobi, Abraham, American physician;
*Kahn, Zadoc, Chief rabbi of France;
*Kayserling, Meyer, German historian;
Kiamil Pasha, Turkish Grand vizier;
Lieberman, Max, German painter;
Loewy, Maurice, French astronomer;
Lombroso, Cesare, Italian alienist;
Luzzatti, Luigi, Italian statesman;
Mandelstamm, Max, Russian educator and poet;
*Mocatta, Frederick David, English philanthropist;
Neubauer, Adolf, Hebraist and librarian at Oxford;
*Oppert, Jules, French Orientalist;
*Ottolenghi, Guiseppe, Italian general;
Peretz, Isaac Lob, Yiddish writer;
Possart, Ernst von, German actor;
*Rothschild, Baron Alphonse, French financier;
Rothschild, Lord Nathan, English financier;
Salant, Samuel, Chief rabbi of the Ashkenazim in Jerusalem;
Samuel, Haeem, Indian communal worker;
Schiff, Jacob Henry, American financier and philanthropist;
Sonnenthal, Adolf Ritter von, Austrian actor;
Steinschneider, Moritz, Austrian bibliographer and Orientalist;
Straus, Oscar S., American merchant and diplomat;
Sulzberger, Mayer, American judge;
Valabrègue, Mardochée-Georges, French general;
Vámbéry, Arminius, Hungarian traveler;
Weil, Henri, French philologist;
Wolf, Simon, American jurist, publicist, and philanthropist;
Zangwill, Israel, English novelist.

It should perhaps be pointed out in this connection that two or three of the portraits are only traditional, and have little or no claims to authenticity: they are those of Alfasi, Moses Ben Maimon, and Isaac Abravanel. Particular attention may be directed to the series of portraits by the great painter Rembrandt in vol. x. These are the earliest representations of the Jewish face, and as their accuracy is undoubted, from their resemblance to types of the present day, they are of interest from an anthropological as well as from a pictorial point of view.

The frontispiece of the eleventh volume is perhaps one of the most interesting illustrations of the ENCYCLOPEDIA inasmuch as it contains a hitherto unpublished portrait of the great philosopher Spinoza, found in America, and the authenticity of which is undoubted. It was presented by some Jewish tenants of Cardinal de Rohan of "Diamond Necklace" celebrity after his

archiepiscopal palace at Saverne had been burned down, and was originally painted by Wallerant Vaillant in 1672 (or 1673), probably while with the Elector Palatine, who had invited Spinoza to fill the chair of philosophy at Heidelberg. Portraits have also been given of those Gentile scholars who have devoted most of their lives to Jewish learning, as the Buxtorfs, J. C. Wolf, Bartolocci, and even the rather anti-Semitic Schudt.

A sad series of pictures reproduce the persecution of the Jews under the Inquisition and Autos Da Fé, and to these may be added Host Desecration.

Books and Manuscripts

THE JEWISH ENCYCLOPEDIA has two main sides: (1) that relating to Jewish men and women, and (2) that relating to Jewish books. Almost as much care has been taken in the illustration department of the ENCYCLOPEDIA of its latter aspect as of its former. Of the very foundation of Jewish literature, the Alphabet, perhaps the largest extant collection of examples has been made, under that title. Books are in the first place made out of Manuscripts; and here again, under that heading, a liberal number of specimens is given. Other examples occur under the headings: Ahabah Rabbah; Aquila (Palimpsest); Decalogue, the earliest manuscript of which, containing curious variations from the Masoretic text, dates from the second century; Genizah, the source of so many important manuscripts; Maḥzor; Moses Ben Maimon, holograph draft of the "Moreh Nebukim" or "The Guide of the Perplexed"; and Sirach, manuscript fragments of the recently discovered Hebrew text of Ecclesiasticus. Certain manu-

scripts, as Deeds or Documents, are of interest more for their historic contents than for their literary value. The ENCYCLOPEDIA contains several of this type; as, for example. under New York, the first entry of the Dutch records relating to the Jews; under Shetar, early deeds of indebtedness to English Jews; under Slave, a deed of manumission for a slave, from the Genizah; under Ketubah, various marriage contracts which may be regarded as of interest either for their art or from their historic standpoint; under Divorce, a get, or bill of divorce dated 1088 C. E.; under Exchequer, a chirograph deed of an English Jew dated 1216; under Cromwell, the petition, dated March 24, 1565, of the English Jews to the Lord Protector for permission to resettle in England; under Altona, the charter given to the Jews of that city; under Germany, a "Schutzbrief" of the Elector of Hesse, 1804; under Frederick the Great, an edict concerning the Jews; and under the Council of the Four Lands, an example of its minute-book. As in the last case, a document or deed may sometimes be partly printed and partly in manuscript, and may form a bridge, as it were, between the two forms of record.

Hebraica

As regards Hebrew printed books, THE JEWISH ENCYCLOPEDIA can boast that it contains by far the largest number of examples—amounting to considerably over 100—ever brought together in one work. Besides those that illustrate the article Typography, a list of eighty-two scattered throughout the volumes is given at the end of that article (xii. 334–335). With these specimens it ought not to be difficult to prepare

a pedigree of the different forms of Hebrew type from its first appearance in Italy and Spain in the fifteenth century. By a fortunate chance, the appearance of the ENCYCLOPEDIA coincided with the collection of one of the most complete sets of Hebraica in the world—the Sulzberger collection, now in the Jewish Theological Seminary of New York.

As a rule, the ENCYCLOPEDIA has avoided making use of anything fanciful or imaginative in elucidating its topics; but it was thought right to recognize the rise of a specifically Jewish art of recent years; and a few specimens of the products of Jewish artists have been given, as for instance, the sculptures of Antokolski, the well-known "Jeremiah" of Bendemann, the "Chess Players" of Kaufmann, and Horowitz's "Ninth of Ab." Connected with these are the specifically Jewish book-plates of Lilien.

The illustrations of a miscellaneous kind are perhaps the most interesting in the ENCYCLOPEDIA. The picture—one cannot call it a portrait—of Süsskind of Trimberg, the Jewish minnesinger, is one of the earliest extant portrayals of a Jew, while that given under Aaron, Son of the Devil, is perhaps the earliest caricature. The Rothschild "Stammhaus" is historic in many senses; and the foundation-stone of the proposed city of Ararat is the sole record of one of the earliest attempts at Zionism. The portrait of Lord George Gordon after his conversion to Judaism can only be regarded as a curiosity.

One of the most elaborately illustrated articles in the ENCYCLOPEDIA is that devoted to Coat of Arms, in which twenty-nine armorial bearings are given. The frontispiece of volume iv. also consists of nine

coats of arms reproduced in colors. A few others are scattered through the volumes, as, for instance, under Abravanel, Jaffe, and Lewis. A whole list of Jewish nobility is drawn up in this manual of Jewish heraldry.

Tobias Cohen.

(From the frontispiece to his "Ma'aseh Tobiyyah," 1707.)

The preparation of Mazzot or Passover cakes is paralleled by the large plate illustrating Purim ceremonies (x. 280–281), and this again by the Seder ceremonies of 1550. The practise of Shehitah would perhaps go side by side with the representation of the

ceremony of Kapparah of 1530. A whole series of illustrations has been taken from the Sarajevo Haggadah to illustrate the lives of the patriarchs (see Abraham and Moses). Finally a few illustrations of Games (including a full page of chess-players), Purim Plays, and Amulets are given to illustrate the lighter side of Jewish life.

Thus the illustrations of THE JEWISH ENCYCLOPEDIA throw light upon Jewish archeology, historical sites, maps and plans, coins and medals, portraits and caricatures of Jewish celebrities, Jewish ceremonials, synagogues and cemeteries, manuscripts and books, and anthropological types.

STATISTICS OF INTEREST

In the production of THE JEWISH ENCYCLOPEDIA, no less than 16,606 general articles were written, which treated more than 150,000 subsidiary subjects. To do this, about 9,630,210 words were penned, of which 8,168,950 were found acceptable and approved. To furnish this vast amount of matter, about 75,000 separate works were consulted, excluding the Biblical, Talmudic, and Apocryphal books and their subdivisions. The rate at which the volumes were produced was nearly four volumes a year, eleven volumes having been issued between Feb., 1902 and Dec. 29, 1905. Each volume exceeds 700 pages in bulk, so that 7,700 pages of type were set; and these were read in galley-proof, page-proof, and plate-proof, for corrections, by more than fifty persons.

The composition of the ENCYCLOPEDIA was done by typesetting machines, whose operators played as many as 28,000 ems per day—quite a notable feat, when the

technical character of the work is considered, and when it is borne in mind that words from as many as seven to ten languages were in almost constant use. The presses on which this work was printed were of the cylinder type; and four of them were occupied thirty days in printing a single volume.

The illustrations scattered through the twelve volumes number 2,464. Of these 63 are maps and plans ranging from the time of Blakewell Hall to the yard-and-one-half long map of New York, 112 are devoted to specimens of Hebrew typography, 187 to costumes and 333 to portraits. The illustrations of Biblical topics number 208, and there are many deeds and over a hundred examples of Hebrew manuscripts. Particular attention has been paid to the reproductions of ceremonial objects, which number more than 240. The most elaborately illustrated volume is the eleventh, which contains 306 illustrations; next come vol. viii. with 248, vol. x. with 243, and vol. iv. with 230. The average is about 205 per volume.

COLLABORATORS

The collaborators on The Jewish Encyclopedia numbered 605, their nationalities being as follows: American 279; Australian 4; Austro-Hungarian 72; Belgian 4; Chinese 1; Danish 5; Dutch 5; Egyptian 2; English 39; French 41; German 104; Greek 1; Indian 4; Italian 7; Moroccan 2; Portuguese 1; Rumanian 1; Russian 20; Swedish 3; Swiss 4; Turkish 6. As in all voluminous works of this nature, the large majority of the articles in the Encyclopedia were written by a small nucleus of contributors, to each of whom was assigned the topics in his particular field.

CONCLUSION

It may fairly be claimed for THE JEWISH ENCYCLOPEDIA that it is the greatest work of constructive scholarship not dealing with purely American subjects that has hitherto been produced in America. Among cyclopedias its chief competitors are McClintock & Strong's "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature" (which occupied twenty years in the making) and "The American Encyclopedia," each of which had predecessors in its particular field. THE JEWISH ENCYCLOPEDIA had no such predecessors, was compiled in five years, and it is in the strict sense of the word original from A to Z. At the same time it must be allowed that only in America could such a work have been produced. Only in that country was there a Jewish population sufficiently large and well-to-do to promise a favorable field for such an undertaking, and only there could a reception without prejudice be expected for a work dealing entirely with Jewish matters. It seems peculiarly appropriate that a Christian firm should be the means by which this great reparation should be made for the ills done by many so-called Christians of the past to the happiness and fair fame of Israel. Great care has been taken to present Bible subjects objectively, and in such as there is a diversity of opinion representatives of the different schools of thought were engaged to contribute articles presenting these opinions. All advocacy and special pleading were excluded from the work, which has been declared by competent authority free from color or bias.

It is obvious from the foregoing account that THE

JEWISH ENCYCLOPEDIA is a little world in itself, dealing with the history of a people which has touched the great world in almost all its aspects. The great value of the ENCYCLOPEDIA consists in displaying this interaction of the small world of Jewry and the world at large. The section of "Biography" in this introduction gives in main outline the large contributions by Jews to the world's thought; and completer study of the ENCYCLOPEDIA will only serve to deepen the impression. Another aspect of the work, which cannot fail to have a wide-spread influence, is its systematic explanation of the indebtedness of Christianity to Judaism. THE JEWISH ENCYCLOPEDIA, as has been shown, traces the main tenets of both Christianity and Islam to Jewish doctrines, and thus proves that Judaism is at the base of all modern civilization.

The historic side of the ENCYCLOPEDIA may also be expected to work toward a revolution of the world's attitude with regard to the Jews. The annals of Israel are one long series of persecutions, and these, when brought before the world in the pages of the ENCYCLOPEDIA, ought to arouse a sense of shame and indignation among the descendants of those who were responsible for such crimes. Among Jews the effect of these narratives will be twofold: while proud of the martyrs' blood, they will feel drawn closer to those still suffering from persecution. In telling the story of these persecutions the aim has been to state nothing but the bare historic facts without comment, and that the effort has been successful is attested by the numerous critical reviews that have appeared in both secular and clerical press. The key-note of these reviews

is the absolute impartiality of THE JEWISH ENCYCLOPEDIA in its treatment of all matters of this kind.

The full account of Jewish ceremonial and the illustrations of Jewish sacred objects harmonizes with the general movement of the world toward a more ritualistic aspect of religion. It has been found that forms and ceremonies are by no means so idle as rationalists regard them; and in the revival of Jewish ceremonialism THE JEWISH ENCYCLOPEDIA will have its part. There so full an account is given of all the ceremonies and customs that even those who are remote from rabbi or other authority can find the Law laid down for them in the volumes. On the other hand, those who have memories of the past, though they no longer observe the ceremonies, will have them tenderly revived by the accounts and illustrations, particularly the musical ones, which are given in the work. The illustrations of the ENCYCLOPEDIA are likely to prove one of its most popular features. Nothing appeals to the youthful mind so much as visible presentation; and in this way it may be anticipated that interest will be aroused among growing children in all sides of Jewish life and thought.

Above all THE JEWISH ENCYCLOPEDIA will effect its chief work in the form in which it was designed—as a work of reference both within and without the ranks of Israel. Ignorance is the mother of prejudice and persecution; and it is by the removal of ignorance that prejudice can best be softened and removed. Such a process, though necessarily slow and cumulative, is none the less effectual. Hitherto there has been no source to which reference could be made by well-meaning Gentiles who wished to know something of

the inner life and meaning of the separateness and what they call the "aloofness" of Israel. The Jewish Encyclopedia for the first time supplies such a source. The impression that Jews are a mysterious sect like the Gipsies and that their conduct is inspired by unsocial motives, must disappear before the evidence presented in the Encyclopedia, that they are men like other men, with their prejudices and their failings indeed, but also with their ideals, which latter are seen to be in most cases the foundations of the ideals of humanity.

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(*ill.*, indicates that the topic is illustrated; *port.*, that a portrait is given.)

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